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THREE LECTURES

ON THE

EARLY HISTORY

OF THE

TOWN OF FALMOUTH

COVERING THE TIME

From Its Settlement to 1812.

DELIVERED IN THE YEAR 1843, BY

MR. CHARLES W. JENKINS,

OF FALMOUTH.

"That things are not so ill with you and me as they might have been, is half owing to the number who lived faithfully a hidden life and rest in unvisited tombs." GEORGE ELIOT.

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PREFACE.

THE MATERIAL in this volume forms three lectures on the Early History of Falmouth, which were written and delivered by Mr. Charles W. Jenkins, in Falmouth, about the year 1843. They were afterwards lent and lost for many years, but were recovered by me a few years ago, and are now printed as an addition to the literature of the two hundredth anniversary of the incorporation of the town.

Only slight verbal changes have been made in the text of the lectures. Mr. Jenkins devoted much time and careful study to the records of the town. church and society, and also learned much town tradition from the older inhabitants; information which could not be gathered now, nearly fifty years later.

It is to be hoped that some one may be interested to take up immediately the history where these lectures leave it, 1812, and carry it on to the close of the war of the Rebellion. The difficulty of getting the data for such a record will increase rapidly from now on.

EDWARD H. JENKINS.

New Haven, Conn., Oct. 1889.

CONTENTS.

		Page
INTRODUCTION,		1
I.	HISTORY OF FALMOUTH FROM 1600 TO 1700,	4
	CIVIL HISTORY.	
	Bartholomew Gosnold,	4
	Indian Tribes in the Region,	5
	Acquiring title to land and treatment of Indians by the settlers,	8
	Origin of the Settlers and first landing at Falmouth,	10
	Original Division of lands at Falmouth Village and Woods Hole,	15
	Division of lands at West Falmouth,	19
	Incorporation in 1689,	25
	Taking up of land at East End of Town,	25
	Levy for the Expedition against Quebec,	28
	ECCLESIASTICAL HISTORY.	
	Relations with Quakers,	30
	First Provision for Public Worship,	32
II.	HISTORY OF FALMOUTH FROM 1700 TO 1774,	35
	CIVIL HISTORY.	
	"Town's Book,"	35
	Town House,	37
	The Retrenchment Party,	37

Laying out of "New Purchase," 41
Clay bank for Proprietors' use, 43
Disputes as to Boundaries, 45
The Town's School, 48
The First Grist Mill, 49
Fixing the Marshpee Line, 49
A Town Surplus, 50
"The Meeting-house Lot," 54
School Districts and the Grammar School, 55
Trouble with Millers, 56
Ecclesiastical History.
Labors of Mr. Shiverick, 59
Calling and Settlement of Mr. Metcalf, 60
Organization of a Church, 64
Services of Rev. Josiah Marshall, 67
Calling and Settlement of Rev. Samuel Palmer, 68
A New Meeting-house, 74
III. History of Falmouth from 1774 to 1812. 76
Civil History.
Arming of the Citizens, 78
Procuring Food by the Town, 79–83
Call from the Committee of Safety, 80
Visit of the British Fleet, 84
Fights with Privateers, 90
Draft for the Continental Army, 93
The Great Herring Controversy, 96
Falmouth Wharf 98
The Artillery Co., 98
Ecclesiastical History.
Settlement of Rev. Z. Butler, 99
Settlement of Rev. Isaiah Mann, 100
Friends' Meeting House, 100
Settlement of Rev. Henry Lincoln, 101
The New Meeting House, 103
Discharge of Friends or Quakers from church taxes, 105
Establishment of the Methodist Church, 105

INTRODUCTION.

There is no country whatever its condition, whose history may not be instructive. If its government has been equitable, its laws just and its achievements praise-worthy, its history will be valuable as furnishing models, and establishing precedents that may be safely followed by succeeding generations. If, on the contrary, its government has sacrificed the interests of the many for the benefit of the few, if it has been the theatre of unhallowed ambition, of insatiate avarice, or of cruel oppression, its history will still be valuable, as illustrating the evils of national tyranny, ignorance and debasement. Most richly does New England merit the attention and study of the historian on account of the causes that led to its settlement, its small beginnings, its early poverty, trials and exposures, its rapid growth and its present character, resources, power and influence. The impartial historian will find the causes of this wonderful development not in the severity of its climate or the barrenness of its soil, not mainly in the presence or absence of any external conditions, but in the private virtues, untiring industry and unshaken fortitude of its first colonists, sustained and fostered by wise and good laws, faithfully and impartially executed. We may well be proud of our early history and use all means in our power carefully

to collect and preserve all the incidents connected with it. It is to be regretted that the early settlers were so careless in the keeping of the records—that so few authenticated facts can now be obtained respecting the settlement of our oldest towns. Although it is little more than one hundred and eighty years since the first settlement of this town, very little satisfactory information relating to the early labours, trials and sufferings of our fathers in subduing the wilderness and preparing for us this goodly heritage, can now be collected. As a native of this town and a regular descendant in both lines of his ancestry of two of the first Englishmen who trod this soil, the writer has long felt a strong desire to learn more respecting the origin, character and acts of the first settlers of Falmouth. Impelled by this feeling he has made such inquiries and collected such facts as the little time at his disposal would allow. The sources of information have been more numerous than was anticipated at the commencement of the effort. The facts and incidents that follow have been gathered:

1st,—From the *Records of the Town.* These contain more than has generally been supposed. The records previous to 1800 were kept in so irregular a manner,—town meetings, ear marks, births, marriages and deaths being promiscuously interspersed, and for the most part in a hand-writing more resembling Hebrew text than the King's English—that few have attempted to read through these sizable books to sift out and arrange their contents in system and order.

2nd,—From *Tradition.* Information from this source cannot prove so satisfactory as from record—yet when it serves to corroborate statements otherwise made probable, it may be generally received. The importance to be attached to traditionary history depends very much on the number of generations through which it has passed, as

well as the character and intelligence of those through whom it has been transmitted. Only six generations have passed off the stage of life since our fathers first landed on this coast and they were honest and intelligent men. In the absence of inducements to deceive therefore, we cannot doubt the general accuracy of most of the traditions that have been handed down. In conversation with the speaker some of our oldest neighbors have narrated circumstances told them by their parents which go back more than one hundred and twenty-five years.

3rd,—The remaining source has been, *Publications* relating to the affairs of the first colonies—and *Correspondence* with persons in the neighboring towns who were supposed to possess information relative to our early history. As natives of the town almost everything relating to our origin and history it is worth our while to preserve, and if the speaker shall go quite fully into detail, it is hoped it will not be tedious. He regrets that he is not able to throw a greater charm about the narrative of the deeds of our fathers, but is conscious of having done what he could under the circumstances in which he has been placed, and throws himself on the indulgence of his audience, hoping that his efforts may be received with some degree of favor.

Section 1st, from 1660 to 1700.

We are not sure but Falmouth* may yet claim the honor of being the first spot on the main land of America on which an Englishman ever trod. New facts relating to our early history are coming to light and the praiseworthy efforts that are now being made by the Massachusetts Historical Society and other kindred associations to collect and authenticate these facts will undoubtedly throw much new light on the events that led to our establishment as a people on these western shores. The society just alluded to has quite recently come in possession of some manuscripts through an American traveller in Europe, giving a particular account of Bartholomew Gosnold's visit to the Elizabeth Islands in 1602.

He was the first English navigator (of whom we have any account) that passed through the Vineyard Sound. He came into

*——The town of Falmouth forms the south-western extremity of Cape Cod —being bounded on the north-east by a straight line dividing it from the town of Sandwich and the north-west by a small stream running from Hope Spring, at the extreme north point, into Cataumet or Wild Harbor; on the east by the reservation of Mashpee; on the south by Vineyard Sound; and on the west by Buzzard's Bay. Its situation is found to be Lat. 41 degrees, 34 minutes—Longitude 70 degrees, 35 minutes, 45 seconds. For the latitude I am indebted to Capt. H. C. Bunker—for the longitude to Capt. John Crocker—both the result of actual

it from the eastward on the 21st of May of that year, and on the following day landed on the island opposite, Martha's Vineyard. He proceeded on the 24th to the next islands to which he gave the name of his Queen—calling them the Elizabeth Islands. He is said to have reached the main land on the 31st, seeking a favorable location for a settlement. Having this object in view it is natural to suppose he would first land on the nearest point of the continent and it is not at all improbable that his first landing was at Wood's Holl. He undoubtedly landed on the main in the vicinity of New Bedford also, but probably not until he had explored and rejected this region for a settlement. He is said to have resolved finally on a settlement at one of the islands because it made his position more secure from the attacks of the natives and actually commenced the building of a fort, but his men revolted and it was abandoned.

It is natural for us here to inquire what was the condition of this township before its occupation by Europeans. I have not been able to find any record of a distinct tribe of aborigines living here. The nearest distinct tribes of which we have any account were the Herring River Indians about twelve miles to the north, and the Mashpee Indians about the same distance to the east. The New England Memorial mentions the missionary tours of Rev. Mr.

observation and undoubtedly correct. A range of hills partly covered with oak forest extends from Woods Hole in a northerly direction the whole length of the township. The rest of the town is uncommonly level, the soil being mostly a gravelly loam except in the eastern section which is light and sandy. Its extreme width of coast on a straight line from Wood's Holl to the Mashpee line is about 9 3-4 miles, and its depth on a straight line from Falmouth Wharf to Hope Spring is 8 miles, 15 rods. The town contains about 45 square miles. Population in 1840, 2516. There is a small discrepancy between the census taken by the town and that taken by order of government. The Government census was 2504, but the former taken by our selectmen is undoubtedly correct. The population is divided as follows: East Falmouth to sign post at Tateket 805. North Falmouth to Capt. Walter Davis' and Tateket sign post 556. From Wood's Hole to Tateket sign post 1155. According to the Collections of Mass. Hist. Society the population of Falmouth in 1764 was 1225; in 1776 was 1355; in 1790 was 1637; in 1800 was 1882.

Cotton of the Plymouth Colony to a small tribe of Indians (about 50) on Buzzard's Bay, but whether this tribe was living on the west or east side of the Bay cannot now be determined. From the nearness of this region to the sea, its numerous ponds and streams furnishing so many facilities for fishing and hunting we should infer that it must have been thickly inhabited, and to this opinion I incline for several reasons. One is the Indian names given to the different sections of the town. We have Acaposket, Quisset, Tateket, Chapoquit, Cataumet, Ashumet, Waquoit, &c., all of them probably names of Indian villages. Cataumet and Chapoquit are known to have been considerable Indian villages. A large Indian burying ground may now be found at the latter place,—another in the rear of Mrs. Hervey Weeks' house was ploughed up a few years since.

Some have supposed the name Tateket was given to a section made by an imaginary line drawn nearly North and South and dividing what was termed the "new purchase" into two divisions. I can find nothing to support such an opinion. The name Tateket was applied as the records show to the same place as it now is long before the new purchase was run out; as early as 1685. Frequent mention is made of Christopher Gifford as one of the principal proprietors in this region about 1690.

A second reason for believing that this region was thickly inhabited by Indians previous to its settlement by our ancestors is the great number of Indian relics which our old people tell us have been found in breaking up the soil. Immense quantities of stone arrows have been ploughed up near the west coast of the town. It is probable, however, that the tribes in this vicinity has been greatly reduced before the first settlement by the whites had commenced—for we know that the smallpox made great ravages among the Indians

about the time of the first discovery of the country. The favorite haunts of the Indians seem to have been on the west side of the township near the margin of the Bay and around Quisset and Hog Island Harbors, and here their titles were last extinguished.

There was a celebrated family in this region by the name of Shanks or Shaunks and there is a small pond near the residence of Mr. Joseph Robinson known to this dav as Shank's Pond. Mr. Melatiah Gifford tells me that his father has often described an Indian wigwam near this pond that he had visited in his younger days, and that he well remembered the festoons of clams that were suspended around the apartment until they had become, from the smoke of the common fire in the centre, as brown as bacon. The occupant of this wigwam was remarkable for his height as well as for the irregularity of his habits. His visits to the white settlements on the coast for strong water were quite frequent and his condition on his return could be pretty accurately ascertained long before his arrival, for the outline of his remarkably tall figure could be defined at a distance as he came over the hills following a more or less devious course according to the depth of his potations. Another member of this notorious family lived a little farther to the westward. He was an unfortunate Indian, being, "a hen-picked husband," or in plain English, his squaw ruled him with a rod of iron. The following anecdote is related of him. Encouraged by the white settlers he undertook to raise hay. He obtained of them a scythe, but on using it he found it too soft. He had noticed that the English hardened iron by heating it and dipping it in cold water. He made a large fire, heated his scythe extremely hot and then threw it into a pond, which bent it up and spoiled it. His squaw, who had learned by observation something more than he of the process of hardening iron, was greatly vexed and addressed him thus, "You old fool;

didn't you know that such sudden heats and colds would never do?" An Indian called "Tob" retained a tract of about 50 acres long after the natives around him had sold out.

It is an interesting question,—How did our fathers acquire and establish their titles to the soil? It appears from the Old Colony records that when new settlements were commenced the lands were purchased of the natives with the consent of the court and each one squatted or settled where it best suited his convenience, having the greater part of the lands "in common." Owing to this loose way of doing things, controversies soon sprang up between companies living near each other, to obviate which, application was made to the government at Plymouth for grants establishing the boundaries and confirming to the settlers the various tracts they had obtained. But did our fathers deal truly and honorably with the Indians in the purchase of the soil? The following extract is from a letter of Gov. Winslow dated Marshfield, May 1, 1676, and found in Holmes' Annals. "I think I can clearly say that the English did not possess one foot of land in this colony but what was fairly obtained by honest purchase of the Indian proprietors. We first made a law that none should purchase or receive of gift any land of the Indians without the knowledge of our Court. And lest they should be straightened, we ordered that Mount Hope, Pocasset and several other necks of the best land in the colony, because most suitable and convenient for them, should never be bought out of their hands." *

*—The following record also illustrates the regard that was held for the rights of Indians: At a meeting held Aug. 23d, 1704, Wequamquissett Neck was given to John Weeks, his heirs and assigns forever, "provided and on condition that the sd. John Weeks, his heirs and assigns, do forever hereafter save harmless and indemnitize the sd. Proprietors from the just claim of the heirs or generation of Weqecoxett, an Indian deceased, respecting a former liberty that was granted unto sd. Indians, or by them reserved for cutting of firewood on the common or undivided lands in sd. Falmouth." [E. H. J.]

A law was passed in 1643 that no person or persons should purchase or even hire any land of the Indians without the knowledge and consent of the Colony, on a penalty of £5. for every acre thus obtained.

This is not the place to discuss at length the treatment of the Indians by the English settlers, but I cannot forbear an expression of my firm conviction that our fathers generally made great sacrifices to conciliate the natives and that it was not a mere worldly policy that stimulated their zeal to secure their friendship and to do them good. Great and self-denying efforts were made to secure to them religious instruction and with great success. As a general thing the settlers did what they could to avoid collision, and their wars were simply struggles for self-preservation. The celebrated Eliot, the apostle to the Indians, made several tours to the Indians on Martha's Vineyard and passing on his way thither (as he undoubtedly did) through this town made, as we may suppose, these villages and hills echo with the sound of his voice, proclaiming to the assembled groups of the aborigines the mild and to them the new religion of the Saviour. It may here be added that the Indians were encouraged to aspire to stations of responsibility and trust, and the more intelligent among them were in some cases appointed under the government as magistrates. You have heard the anecdote respecting an Indian constable's warrant which ran thus—"I Hihondi, you Peter Waterman, Jeremy Wicket;—quick you take him, fast you hold him, straight you bring him before me Hihondi."

Tradition says that at the time the first settlers arrived here there was war between the natives on the main land and a tribe on Martha's Vineyard and that the whites experienced much inconvenience in consequence of their operations. Although no general misunderstanding seems to have occurred between the natives and the

whites, yet many personal encounters are said to have occurred and many acts of violence were committed. In conversation with a lady a few days since—now in her 79th year,—I was informed that her parents settled in Quisset, and that a wigwam, which she had often visited when a child, stood near the present residence of Mr. Solomon Davis. She also told me that her great-uncle, when a lad, was stolen by the Indians and taken with his mother to the sea, where the party embarked in a canoe. The lad was commanded to seat himself in the canoe, but not understanding the language of the natives and remaining in a standing position, he received a blow on his head, the mark of which he bore ever after. The weather was cold and on arriving at their place of destination the mother was excluded from the wigwams and perished in the night. The boy after remaining a long time with the Indians, ran away and got back to his home. Many similar occurrences might be mentioned, showing that our fathers had other trials than simply those that are always attendant on the settlement of a new country.

The earliest records of the town are comprised in a manuscript book called "Proprietors' Records" and dated November 29th, 1661. This book contains little else than the divisions and bounds of lands as they were set off to the original proprietors. It gives us the names of the first settlers, but from them we can gain no knowledge as to whom they were, from whence they came, or when and how they arrived. These interesting questions I shall attempt to answer. We will go back to the county of Kent in England. A company from this county arrived in New England and began the settlement of Scituate, about 1628. The first principal street laid out in Scituate was called Kent Street. It is stated in the Collections of the Mass. Historical Society, "Scituate, indebted to the substantial charac-

ter of some of its founders, many of whom it is evident came from Kent, in England, soon became a respectable town, taking early the lead in rates and levies of men, which superiority it maintained to the latest annals of the colony. Are you a Kentish man, or a man of Kent? has its historical value as it respects origin." A part of this first company that commenced the settlement at Scituate removed to West Barnstable, and commenced the settlement of that town in 1639. Tradition says the first company of settlers of Falmouth arrived in 1660, in boats from Barnstable and landed between Fresh* and Salt Ponds, where they encamped until their homes were constructed.

The following anecdote has been handed down by tradition and is probably literally true. The first night after landing, the emigrants encamped in the flag swamp at the south end of Fresh pond, being greatly fatigued with the passage, landing, etc. The wife of Jonathan Hatch had a son born somewhat unexpectedly the same night. When asked what she would have him named, she replied 'He was born amongst the flags and his name shall be Moses.' This name together with the land first set off to this Jonathan Hatch has descended in the same family to the present day, [1843.]

The first records of Barnstable were kept in a very loose manner, being on detached pieces of paper. These were collected after many years (as many as could be found) and copied in a book and the originals destroyed. But the fact that all the names of the first settlers of Falmouth were Barnstable names, and most of them Scituate names, confirms and establishes the tradition that they came from Barnstable to this place.

Their names as they appear on the record are the following—

*—Or Consider Hatch's Pond, called 'Sider's Pond for short. [E. H. J.]

Jonathan Hatch, Isaac Robinson, John Chapman, John Jenkins, James Hamlin, Mr. Thomas, Samuel Fuller, Thomas Lathrop, Anthony Annibel, Peter Blossom, William Nelson, James Cobb, Samuel Hinckley, Thomas Ewer. A few weeks ago I sent a copy of these names to a gentleman living at Barnstable, who is well acquainted with the early history of that town, asking for information on this subject. He wrote me that no record could be found of the removal of this company from that place but that these were all Barnstable names. I have since traced one of these individuals from Scituate through Barnstable to this town which decides the question I think, satisfactorily, as to our origin. This individual was Isaac Robinson. He was the son of Rev. John Robinson, the distinguished puritan clergyman, from whose church at Leyden came the first Plymouth pilgrims. It was the intention of John Robinson to remove with the remaining members of his church to Plymouth, but dying in 1625 his widow and family together with the principal remaining part of his congregation came over about 1628. Prince, in his New England Chronology says, "His son Isaac came over to Plymouth Colony and lived to above ninety years of age, a venerable man whom I have often seen, and has left male posterity in Barnstable County." His descendants are numerous and great pains have been taken to learn more of his history, but little more I believe has been gained than what we find in Prince's Chronology. From the fact that the names of John and Isaac Robinson have descended in this town for several generations I was led to the conclusion that they were descendants of this man and believing myself to have descended on the maternal side from this family I could not rest contented with so meagre an account. I wrote to the venerable Dr. Thatcher of Plymouth for information, who stated in reply that in writing his history of Plymouth, he had made much inquiry but

could trace Isaac Robinson no farther than 1659, and referred me to his book. I there find in reference to the persecution of the Quakers the following statement: "For the purpose of bringing the Quakers to a sense of their mistakes, the laws were so far relaxed as to permit certain persons to attend their meetings to endeavor to reduce them from the error of their ways: this permission was given to Isaac Robinson, the son of the celebrated Leyden pastor and three others. "But," says Mr. Baylies "the government were not aware of their danger. The fanaticism of a new sect is always an overmatch for that which has been cooled and tempered by time. Isaac Robinson, an excellent and sensible man who had received the permission of the Court to attend their meetings, instead of convincing the Quakers of their errors, became self-convicted, embraced many of their doctrines and consequently rendered himself so obnoxious that he was dismissed from civil employment and exposed to much censure and some indignity." But what became of Isaac Robinson after he had fallen under the displeasure of government and been disfranchised? The Rev. Samuel Deane of Scituate has published in a volume of some 400 pages a detailed account of the settlement of that ancient town. It is there stated that "Isaac Robinson, the son of the Puritan founder was a freeman in Scituate in 1636—that he sold his house and land to one John Twisden* in 1639 and removed to Barnstable. He was a highly respected man, an assistant in the government, but having fallen under the displeasure of "the stern Thomas Prince," Gov.—1669, on account of his opposition to the laws against the Quakers, he was disfranchised, but he lived to be restored under Gov. Josiah Winslow, 1673." † His first wife was

*——"Goodman Tivesden." [E. H. J.]

†——The old record of disfranchisement, says Mrs. Caroline H. Dall, is interlined with the words:—"There being some mistake in this, the said Isaac, at his request is re-established." [E. H. J.]

Margaret Hanford whom he married June 27, 1636, and by whom he had five children. His second wife was Mary Faunce, sister of the famous Elder Faunce, of Plymouth, whom he married in 1650 and by whom he had four children. He lived to be 93 years old. It thus appears that Isaac Robinson removed from Scituate to Barnstable (Great Marshes) in 1639, and in just twenty years from his arrival at that place, incurred the displeasure of Government for interfering to protect the Quakers. It was natural that he should now wish to emigrate—and he with thirteen other men and their families left Barnstable the following year, 1660. It is probable that this company contemplated a settlement at Martha's Vineyard as this Isaac Robinson when he left Barnstable (as appears by the records of the West Barnstable church) took a letter of dismission and recommendation to a church on that island. They probably came up the Sound in boats and concluded to land and explore the region on this side and finding it eligible for a settlement concluded to stop here. One of the first houses erected in this town was Isaac Robinson's and was standing on the neck lying between Fresh and Salt Ponds in the fall of 1661, as appears from the Proprietor's Records.* Some, to whom I have mentioned my conviction that Isaac Robinson Sen. was one of the first settlers of Falmouth, have expressed the opinion that he must have been a son of said Isaac. We must recollect that Isaac Robinson Sen. had not been married 20 years in 1660, consequently could not have had a son of sufficient age to have a family and to take the lead in such an enterprise. Thus, I have (as I think) satisfactorily proved that Isaac Robinson Sen., the distinguished son of the celebrated Leyden pastor, was

*——At the lower end of Fresh Pond there was some years ago an old rose bush, the only relic of an ancient garden which according to tradition belonged to Isaac Robinson. This land has since been "cleared up" and the rose bush which was perhaps one of the pilgrims from Barnstable in 1660 or a descendant of it, was killed. [J. E. H.]

one of the first and leading settlers of the town of Falmouth. I shall be excused for the minuteness with which I have gone into this inquiry, as it is one in which we cannot but feel a deep interest.

The descendants of the Robinson family are quite numerous and great, pains have been taken to trace its genealogy. I have been informed by Eben Bacon, Esq., of Barnstable that the venerable artist, Col. Trumbull, of Connecticut, visited that town a few years since, for the purpose of tracing the history of Isaac Robinson, that he went with him to West Barnstable and found there a record of his dismission from the Congregational church in that parish, but could not ascertain to what place he removed, though the supposition was that he went to Martha's Vineyard. Among the numerous families of that name in this town I am hoping yet to find some record that will connect the links of descent from him to the present generation.* The fact that it is now so difficult to form this connection shows how careless or indifferent families have been as to their genealogy.

Having now landed the first settlers on these shores in 1660, we will turn to the Records and commence the divisions of lands. "Nov. 29, 1661, we whose names are under have agreed for ourselves and for whom any of us are agents, for laying out of lands in Succanesset" (the ancient name of this town).

"1st,—The neck of land lying by the Herring Brook shall be in general.

2dly,—That Jonathan Hatch and Isaac Robinson, because they have built their houses should have their lots by their houses, that is to say Jonathan Hatch to have ten acres by his house lying against the neck and leaving a sufficient way in to the neck,—and Isaac Robinson to have four acres by his house and eight acres next adjoin-

*——A very complete genealogy of the Robinson family was afterwards prepared by Mr. John Jenkins of Falmouth and is now in possession of his sons. [E. H. J.]

ing to Jonathan Hatch towards Pease's land, also because he thought himself wronged to be put off the neck, we have condescended that he shall have an acre and half of meadow within the great neck towards Pease's land.

3dly,—Taking a view beyond them and Pease's land that it would yield but eight acres to every share, so accordingly we laid it

1	John Chapman,	4 acres,	4	Mr. Thomas,	8 acres,
2	John Jenkins,	8 acres,	5	Samuel Fuller,	8 acres,
3	James Hamlin,	8 acres,	6	Thomas Lathrop,	8 acres,
7	Anthony Annabel,	8 acres,	8	Peter Blossom,	8 acres,
9	William Nelson,	4 acres,	10	James Cobb,	8 acres,
11	Samuel Hinckley,	8 acres,	12	Thomas Ewer,	8 acres,

4thly,—Because we questioned whether we should get water upon these lots we laid out four acres along by the pond also by lots." Then follows the laying of the pond lots which are assigned to the same individuals when it is added "there is also a sufficient way to be left along by the pond side about or below the houses.*

5thly,—It is agreed that every purchaser shall not keep above twenty head of cattle upon the Great Neck for a share.

6thly,—We laid out twenty acres to share next to Jonathan Hatch's ground lying upon the sea and running 200 rods towards the woods." This tract is then divided into 13 strips about 16 rods wide, and assigned to the same individuals as the former, Isaac Robinson taking the last or 13th strip. Then follow the bounds, viz: "All these lots are to be bounded on the upper end by a line from the pond that is about the head of Peter Blossom's lot and shall run upon the same point of the compass as the sea line at the foot. The lots are to all the proprietors before mentioned. We set to our

*——The town still claims a way from the street to this [Fresh] pond, lying along the South side of the burying ground and which was undoubtedly the original way reserved for a town watering place.

hands the 3rd day of December, 1661. Thomas Lathrop, Isaac Robinson acting for Capt. Thomas and drew lots for Goodman Annabel, Jonathan Hatch, James Hamlin, Thomas Ewer for myself and John Shipman, Peter Blossom—mark p. James Cobb, William Nelson, Samuel Hinckley acting for myself and John Jenkins." It is then added "Jonathan Hatch's eight acres lying upon the sea and bounded by the Herring River on the west, by Peter Blossom on the east and by the pond on the north."

This first company of 14 men probably purchased of the natives a tract bordering on the sea coast extending from Woods Hole to what was called Five Mile River on the East and extending back about 4 or 5 miles.

Five Mile River is now known as Dexter's River, the head of said river being in a swamp about 40 or 50 rods to the South of Coonamesset Pond and formed the northeast boundary of the original township. The northern boundary extended on a straight line from this point to a large rock on the north side of Hog Island Harbor, known as Chapoquoit Rock. When this boundary was established it ran, as it was expressed "from the edge of one high hill to another," and several years after a controversy arose respecting this line which occasioned much dispute. These high hills were of long but gradual ascent and by one party it was contended that the edge of these hills was at their base, whilst the other maintained that the edge was at the top. The parties appealed to an aged Indian, named John Horton, who said he could tell them all about the line. "It went", said he, "neither by the top nor bottom, but by a certain great rock about half way between;" (as we generally find the right to lie about half way between two contending parties.) But, said the disputants, there is no such great rock on the hill as you describe. "Well," said the Indian, "go with me." They followed

him to a large pile of brush. "Here" said he "is the rock where people established the bound and every time they passed thereafter they put on a bough." They removed the brush and it was even so, and this settled the controversy for all time. This Indian, John, lived to great age, and Mr. Prince Gifford, now about 80 years of age, relates many incidents of bygone days as he learned them when a lad of 16 years from this aged Indian."

Within the first six years several new settlers arrived and in 1667 the company order that John Howland and Thomas Lathrop acting for said company, shall employ three men to lay out certain meadows and upland in lots to each proprietor, as equally as they can as to quality and quantity. These agents appoint Barna Lumbert, William Gifford and John Smith to attend to this duty and bind themselves for said company "to see these men satisfied for their pains when they have done their work." The lands in the vicinity of the first settlement being all taken up a number of persons purchased of the company a tract at Woods's Hole and commenced the settlement of that part of the town. The records say—"On the 23rd July, 1677, there was a meeting of the inhabitants of Succanesset and the proprietors of the lands, when it was agreed the lands at Wood's Hole, Little Harbor, should be laid out equally to every purchaser according to his proportion beginning at the south end of the Little Neck and running west and by north to the Great Harbor. Parallel to this strip were twelve others, averaging about 7 rods in width and were numbered from 1 to 13 and assigned to the following persons, viz: Jonn Robinson, William Gifford, Moses Rowley, Sen., Samuel Filley, Thomas Lewis, Joseph Hull, Nathaniel Skiff, John Jenkins, Thomas Griffin, Thomas Johnson, Jonathan Hatch, Sen., William Weeks, Thomas Ewer.

They then laid out ten acres to a share in Great Neck. "The

first lot lies in the neck, being on the foot path that runs through the neck and south-east towards the Sound." Then after describing three lots lying contiguous it is added—"Then we laid out six lots on the East side of Little Harbor—the first lot runs east and by north and runs fourscore long and twenty rods broad, and on that range lie six lots (at Nobsque Point twenty), the last lot joins to the Dutchman's Pond, so called. Then we laid out three lots at Nobsque Point—twenty-six rods broad and runs to the pond and to the sea too. The 12th lot is 20 rods broad and forescore long—the 13th lot lies beyond Ackaposket, and butts on the sea." These lots were assigned to the same individuals before mentioned.

It seems that the first settlers of Wood's Hole suffered much inconvenience for want of a blacksmith, and they laid out 12 acres of upland at Ackaposket,* with the marsh thereabout, for the encouragement of a smith to come and settle among them.

The year following, 1678, the lands at Hog Island or West Falmouth were laid out. The first settlers here were William Gifford Sen., William Gifford Jr., John Weeks and William Weeks. William Gifford Sen., seems to have been a man of considerable importance and was a large land holder at Hog Island or Great Siperwisset. As a specimen of the contracts on record I have copied one of about this date that was entered into by William Gifford and one of my ancestors—John Jenkins. It is as follows:

"This record testifieth that William Gifford hath exchanged with John Jenkins for three-quarters of a share in the Great Hill Neck, and John Jenkins hath given William Gifford liberty to take up ten acres of upland that belongs of right to his share, and William Gifford hath made choice of Hog Island and the land meas-

*——It is not known where Ackaposket was located. From the mention that is made of marsh in its vicinity, I incline to the opinion that it was on the Bay side, not far from the present village of Wood's Hole.

urers having laid out to William Gifford ten acres of upland more or less lying at the North-west end of Hog Island and contains all ye upland that is there, for William Gifford to have and enjoy on ye conditions following. That is to say—If William Gifford, his heirs, successors or assigns shall well and truly keep off the said Island, neat cattle, horse kind forever from the fourteenthday of April to the 15th day of October, yearly, this being the sixth day of March, 1688, and also that Thomas Bowerman shall without damage to him dry his fodder on said Island and to dry his fodder ye point of upland within ye said William Gifford's field next adjoining to his house and a way to fetch it off—all which conditions being well and truly observed by ye said William Gifford, his successors or assigns — then ye said William Gifford, his heirs or assigns to enjoy ye said Island forever. But if the said William Gifford, his heirs, successors or assigns shall not observe the conditions above expressed but pasture the said Island the time that this record doth forbid him to do with neat cattle or horse kind then it shall be lawful for ye inhabitants of Succanesset to take possession of ye said Island called Hog Island as their just right and to turn ye said William Gifford, his heirs successors or assigns off the said Island without suit of law or any other trouble. In witness whereof I the above said William Gifford have set to my hand the sixth day of March in ye year 1668 — William Gifford, Thomas Lewis Sen. in the behalf of the inhabitants of Succanesset and by their order."

We find in 1681 an order of the court in Plymouth defining the boundary between Sandwich and Succanesset, which boundary was probably ordered soon after the purchase was made. The lots included within this new territory were not run out until after 1700, an account of which may be given in a future lecture.

I have been so fortunate as to obtain a document signed by Gov.

Bradford in 1688, confirming a grant of land in the extreme north part of the town to John Nye and Ebenezer Nye, sons of Benjamin Nye of Sandwich, who were the first settlers of North Falmouth. This grant however covered but a small part of the territory, being less than 200 acres. A general division of the land and settlement in this region did not take place until several years later,—somewhere about 1710-12.

As this is the only original grant I have been able to find, I have copied it as correctly as I was able, it being somewhat worn and in part obliterated.

"To all people to whom these presents shall come,

Greeting:

Whereas the honourable the council established at Plymouth in the county of Devon for the planting, ruling, ordering and governing of New England in America by virtue and authority of Letters patent under the great seal of England, etc., for and in consideration that William Bradford, Esq., and his associates had at their own proper costs and charges planted and inhabited a town called by the name of New Plymouth in New England aforesaid and for their better subsistance and encouragement to proceed in so pious a work, especially tending to the propagation of religion, and the great encouragement of trade to his majesty's Realm, and to the advancement of the public plantation: the said council by their patent or grant under common seal signed by the right Honorable Earle of Warwick president of said council—bearing date the 13th day of January in the sixth year of the Reign of our late Sovereign Lord King Charles the first, Anno Domini 1629, did give, grant, assign and confirm unto the said William Bradford, his heirs, associates and assigns forever, all that part of New England in America aforesaid and tract or tracts of land that lie within or between a certain rivulet or rundlet there

commonly called Cohasset, alias Conihasset towards the North and the river commonly called Narragansett River towards the South and the great Western ocean towards the east and between and within other lines and limits in said patent or grant more at large expressed, and all lands, rivers, creeks, ponds, fishings, hereditaments, profits and commodities situated and lying or raising within or between any of the said limits and bounds, together with all rights, royalties, privileges etc., in and by the said grant, whereunto reference being had, doth and may more at large appear, and whereas divers parcels of said land hath for the ends aforesaid been granted by the said William Bradford or his declared associates or assigns by power derived from him, unto sundry particular persons who by virtue of said grants have had for many years the quiet and peaceable possession thereof and yet for want of some formalities of law, not so precisely observed in their first and raw beginnings, diverse questions and debates may arise about the title of the several grantees unto the lands granted as aforesaid, amongst others a certain parcel or tract of lands granted unto John Nye and Ebenezer Nye both sons of Benjamin Nye of Sandwich (whose right herein hath for many years been quietly and peaceably possessed by them the said John Nye and Ebenezer Nye), for the more sure making whereof—Know ye, that I William Branford of New Plymouth, County of Plymouth and in the Colony of Plymouth in New England aforesaid Esq., son and heir of the above named William Bradford Esq. deceased—will in performance of the same intent and meaning of the said William Bradford my father in said grant and for the ends above mentioned as for divers other good causes and considerations me at this time favourably moving, have granted remised, released and forever quit claimed and by these presents for me and my heirs, do grant, remise, release and forever quit claim unto the said John Nye and Ebenezer in the sure and

peaceable possession and seisen now being, and to their heirs and assigns forever all such right, estate, title, interest, possession or demand whatsoever which I the said William Bradford ever had, now have or ought to have in or to all or singular the messuages, lands, tenements, grounds, soils, waters, rivers, creeks, fishings, hereditaments, royalties, minerals, profits, privileges and conditions whatsoever situate, lying and being, arising, happening or anewing, or which shall arise, happen or anew in or within the limits or bounds of a certain parcel of land lying and being at a place commonly called by the Indians Mayhegansitt adjacent to Saconesset in the county of Barnstable in New England and aforesaid, limited and bounded as followeth; namely—Northerly beginning at a small Harbour or Cove running up into the meadow and so bounded by the salt water from that harbour unto a high hill, being a ditch cut in the side of the hill—and easterly bounded from the said hill on a straight line to a small orchard and on the same straight line to the hills, and southerly bounded from another harbour or cove that runs up between the lands of said John and Ebenezer Nye and the lands now in occupation or tenure of Daniel Butler and so extending as that river runs which issues into that harbour until it come near to the mouth in which that river issues, and so on a straight line southerly up to the hill, and bounded also by the salt water from the firs mentioned harbour unto the last mentioned harbour between their lands and the lands in occupation of the said Daniel Butler, all which parcels of land bounded as aforesaid by estimation one hundred and fifty acres be it more or less; so, that is to say, that neither I, the said William Bradford, nor any heirs from henceforth will or may have any right, estate or demand of, in, or to said premises. Know ye also that I the said William Bradford for the consideration aforesaid have approved and by these presents do bind my heirs as

much as in my lyeth unto the aforesaid John Nye and Ebenezer Nye in their full and peaceable possession and to their and to each of their heirs and assigns and for all singular, the aforesaid lands within the said bounds and limits to have and to hold unto the said John and Ebenezer Nye as to each of them and each of their assigns forever in manner and form, following, viz: To hold in common all such waste lands within the said limits as yet lie in common and undivided for having firewood for common use until they shall see cause otherwise to order the same and to hold in severalty and not jointly, to each of them, all and every such messuage, tenement and lands as each one of them is severally and particularly possessed of, in each one of their particular and general right and interest therein respectively according to the known boundary thereof and according to each and every of their heirs and assigns respectively forever and to the only proper use and behoof of them and each of their heirs and assigns respectively forever. To be holden of his Majesty as of his manor of East Greenwich in the county of Kent in the realm of England in free and common yielding and paying to our Sovereign Lord the King, his heirs and successors forever one sixth part of the ores of the mines of gold and silver and one other fifth part thereof to the said president and council which shall be had, possessed and assigned within the limits aforesaid for all levies and demands whatsoever as is expressed in said patent or grant of said council. And I, the said William Bradford and my heirs, all and singular, the said premises with the appurtenances, to the aforesaid John Nye and Ebenezer Nye their and each of their heirs and assigns respectively against me, the said William Bradford and my heirs, will forever hereafter warrant and defend by these presents. In witness whereof I have hereunto

set my hand and seal this first day of February, A. D. 1688. Signed, sealed and delivered in presence of

John Hathaway, Sen.,
Rowland Cotton,
William Bassett,
William Bradford.

The within mentioned William Bradford approved the deed aforesaid and acknowledged this instrument to be his act and deed before me — Thos. Hinckley of his Majesty's Council."*

The town received an act of incorporation in 1686.

From 1685 to 1689 liberty was given to sundry individuals to take up land in the eastern part of the township. The bounds specified on the records, consisting mostly of maple trees and ponds not particularly named, it would now be difficult to trace. These settlers were James Perciful and James Lewis, Joseph Hull, Robt. Harper and John Weeks.

James Lewis, it is said "hath taken his at the North side of the spruce swamp and to join it to the Indian line that comes from the head of the Five Mile River to Tateket. John Weeks seems to have been the largest land holder in this part of the township. The first public road or highway was laid out in 1687. The record runs thus: "Same year, 1687, a King's Highway was laid out 40 feet wide through the land that was Thomas Johnson's to the Little Harbor and from the land that was Thomas Johnson's to Joseph Hatch's, where the way now goes and so through the Five Mile River." In 1690 there was a general meeting of

*— This suggests to an arithmetical mind the question, If such an arid waste of words was necessary to convey 200 acres of land how many barren acres of manuscript would be required to convey a township or a western wheat field? [E. H. J.]

the proprietors at the house of Jonathan Hatch, when they ordered that "all the undivided lands within said Suckanesset should be laid out into lots and several lotments as soon as it conveniently can be, and they have made choice of John Jenkins as their agent to obtain two suitable persons to lay out said undivided lands into lots in sundry divisions as the persons that shall lay it out shall think most suitable and convenient for the proprietors thereof and that they are to pay the charge of laying out of it, each one to bear his part of the charge according to their interest therein.

William Wyatt and Thomas Bowerman were employed for this business and all the undivided lands were run out in March, of the following year. The bounds are particularly described. The vacant lands at Woods Hole were first run out and bounded, then the hill lands, in the region of Hog Island, and finally the plain lands, which seem to have been included within a line "running South-west and by south, that is, the range from the river head to Tateket and butting on Christopher Gifford's land and the hills — and a north north-east line from a great rock and a bush marked, which is the range of the hill lots." There being no public way then laid out it was expressly provided that everyone and his heirs forever should have perfect liberty and privilege of all convenient cart and drift-ways — accompanied with a strict injunction for every passenger to be very particular "to put up such gates and bars as shall be set for the convenience of the owners of the land;" an injunction that might be profitably repeated for the benefit of succeeding generations.

We discover early signs of a public spirit among our fathers; and in this final division of lands a reserve was made

of certain "meadow land to be sold and the money or produce to be for the use of the inhabitants as a major part of them shall agree." This year, 1691, Moses Rowley takes land and settles at Quisset.

Nothing worthy of particular notice is found in the records for the succeeding nine years which brings us to 1700, when there seems to have been an attempt on the part of the town to reduce its records to more system and order. Thos. Lewis was chosen clerk of the proprietors. He appears to have been an accomplished man. His hand writing was elegant, his orthography perfect and his sentences grammatically correct. Few records, at the present day, probably would appear to greater advantage as to beauty and accuracy than his. Unfortunately, however, two other persons were appointed as assistants, who seem to have taken upon themselves most of the duties assigned, and whose records it requires both the skill of a Philadelphia lawyer and the patience of a Job to decipher. The record runs thus; "At a meeting of ye proprietors of ye Land of Suckanesset (alias) Falmouth on ye 19th day of March, 1700, the said proprietors did then, by vote, make choice of Thomas Lewis to be their clerk. The said proprietors did then also order and agree by vote that all their records of their lands should be transcribed and taken out of ye Town's book of Records, and recorded in their new book. The said proprietors did further order and agree by vote that Thomas Lewis, Moses Hatch and Thomas Bowerman should transcribe said records as aforesaid and that they should be paid for what they did transcribe by ye said proprietors according to each one's records and rights in said lands."

We here find reference to another book of records, distinct from the Land Records, and called "The Town's Book of Records." Numerous records of lands commencing in 1690 are inserted in the Proprietor's Book preceded by several blank leaves and are undoubtedly the records referred to in the vote just quoted, and taken from "the town's book." The same year 1700 a new "town's book" was commenced and the old one probably destroyed. Although they "selected all that was needful to be taken out of the old book and placed in the new book" yet it is greatly to be regretted that this old town's book should have been destroyed. Its pages would probably have given us further insight into the trials and labours of our fathers and enabled us to trace more minutely the descent of families, the records of which are so generally imperfect. Had not the First Town's Book been destroyed we should undoubtedly have learned from it something respecting the old French War. From the Colonial records I find there was Town action here relative to this war.

In 1689 a levy was made on the Colony to raise funds for an expedition to Canada. The proportion for this town was one pound, being one and 1-19th of the amount levied on the Cape towns. Plymouth Colony agreed to furnish 56 men for the expedition against Quebec and this town's proportion was one man who was equipped at the expense of the town, with a "well fixed gun, sword or hatchet, a horn or cartouch box, suitable ammunition and a knapsack."

The town had now been settled just 41 years. From the commencement when there were fourteen men on a small neck of land we find the settlers spread from Woods Hole on the west to Five Mile River of the east, and to Hog Is-

land and Tateket on the north. The land had become too strait for them and in the next period we shall find them extending their settlement both east and west.

I have thus far said nothing respecting their ecclesiastical history, preferring to take that up by itself. A brief account of their action on ecclesiastical matters will close this portion of their history.

Our fathers were pious men. Their primary motive in removing to the New England Colony was that they might transmit to their posterity what they deemed a pure Christianity free from the corrupting influences of the Old World. Their pastor, Rev. Mr. Lathrop, removed with them from Scituate to Barnstable, and in removing from their religious privileges at that place to this, it is natural to suppose they would make early provision for the support of public worship. The religious history of the first settlers of Falmouth should be particularly dear to us, for we find them in advance of most other Christians, of that day, in respect to religious toleration. One of the first and leading settlers as we have already seen, was Isaac Robinson and what were the lessons he had learned from his puritan father? They were like the following: "Follow no man any farther then he follows the Lord Jesus Christ." "I am confident God has yet much truth to break forth from His holy word and follow the truth whenever and by whomsoever taught." These lessons of the pious, catholic and learned Robinson were not lost on the son, and when persecution in the New World lifted its arm, he was the first who dared openly to endeavor to avert the blow. For this he sacrificed the favours of the government and it

was this that led him and his associates, who probably sympathized with him to commence a new settlement at this place. It has been said that the Quakers even here have suffered persecution — that their property has been destrained and I have heard of a story of one Butler, a Friend, who was tied to a cart and whipped through the town. If such scenes have been enacted I cannot believe they were approved by the authorities of this town.* The leading settler here was actually disfranchised and was not restored to his rights until 1673, for the very reason that he interfered to protect the Quakers from persecution. In the absence of all allusions in the early records to such occurrences we must conclude that, if the Quakers were persecuted in this town, it must have been on the authority and in obedience to the laws of the General Court established at Plymouth and not as the result of a persecuting spirit on the part of our own inhabitants.

There is no doubt that the first company of settlers here were all Congregationalists, but a meeting of Friends or Quakers was early established. Isaac Robinson had embraced some of the peculiarities of that sect before leaving Barnstable and it is not improbable that a knowledge of this fact, he being a man of great influence in the colony, led members of that sect, to look to this as a favourable place to establish their worship. From the records of the Friends' Monthly meetings, at Sandwich, it appears that a meeting for

*— Since the above was written I have found on the records of the town, an application from the "persecuted Quaker Daniel Butler" above alluded to, to the town to be released from liabilities to the minister on account of his being a Friend. This request was granted by the town, thus showing, I think, that if said Butler was persecuted it was not the result of town action

discipline was established in Falmouth in 1709, but a meeting for worship had existed for many years previous. I think it probable the first founders of the Society of Friends in this town arrived about six years after the first settlers and tha William Gifford and Robert Harper were of this number and that their meeting at West Falmouth was established about 1685. Probably Isaac Robinson, Jr., a son of the first settler, joined this meeting,—he settled at West Falmouth,—and Isaac Robinson is one of the first names to be found on the records of that society. We have no account of any disagreement between these two sects, which grew up side by side. They seem to have accorded to each other the rights of conscience and to have performed for each other the various offices of good neighborhood.

By reference to the laws of Plymouth Colony it appears that no new settlements were too be made to remote from a place of public worship unless they were strong enough to support a minister of the gospel. From Rev. Mr. Pratt, many years pastor of the Congregational church at West Barnstable, and who has published some interesting statistics relating to the churches in this county, I learn that the first settlers of our town, being too weak to support the Gospel among them, continued their relation with the church at "Great Marshes," and were regular attendants at that place of worship until a short time previous to 1700. Referring again to the published laws of Plymouth Colony we find the following legislation in reference to this, then new setlement, in 1663—only three years after the arrival of the settlers.

It was enacted by the court "that it be commanded to the settlers at Saconesset to apply themselves in some effect-

ual way for the increase of their numbers as they may carry on things to their better satisfaction both in civil and religious respects, especially that they endeavour to procure an able, Godly man for the dispensing of God's word among them; and for their quickening and encouragement, doth order that all such lands in the place though not inhabited, shall be liable to be rated in some measure of proportion, for the defraying of such charges as shall necessarily arise concerning the premises."

The first provision for the support of public worship we find recorded in 1681, as follows. "It is also ordered and hereby granted that the people and Society of Sucknesset do set apart about 30 acres of upland and proportionable parcels of meadow thereunto as may be suitable for the help and encouragement of such fit person as doth or may be helpful to them in teaching the good word of God among them and be perpetually for such an end successively. Plymouth, the 13th July, 1681, by order of Court — Nathaniel Morton, Sec'y.

A true copy of the Court Record. Entered in the Book of Records of Sucknesset the 20th May, 1686."

Then follows the action of the town. "We, the inhabitants of Sucknesset, being desirous to uphold and to our ability to maintain the public preaching of the word of God amongst us, but considering the smallness of our people do therefore think it to be necessary for us to provide and set apart some lands and meadow or marsh, which may be a help and encouragement to any fit person that is or may be helpful to us or our posterity after us in that good work, and having obtained some help from the court to encourage us in such a good work as appeared on record bearing date the 13th July, 1681, and having understood that the first

purchasers of the lands here in Sucknesset were not unmindful of such a thing, but did leave a twenty acre lot void at that time, the which we will and are minded to lay for such an end, and having obtained of the proprietors of the lands here at a general meeting in Sucknesset that Johnathan Dunham should have ten acres of land and all the skirt of Marsh or meadow about the bass pond, and all the marsh on the North side of Quassamut, as appears on Record bearing date the 23rd of July, 1677, and now having obtained of the said Johnathan Dunham by purchase all the right or interest he had in Sucknesset of lands and housing, marsh and meadow, do therefore finally agree that the lands aforesaid, that is to say, forty acres of upland in the twenty acre lots, and half a share of marsh meadow lying at Great Siperwisset and a dwelling house and about two acres of upland adjoining to it, with all the skirts of marsh or meadow ground about the bass pond or on Quassamut Neck that was not divided to men's lots, that all the aforementioned lands with housing, marsh or meadow shall be, and remain to be forever to be improved for the help and encouragement of any fit person that doth or may be employed in teaching the good word of God amongst us or our posterity after us, and to be perpetually to such an end successively without any alteration or change forever.

The above written agreement was voted, the 6th day of June, 1687, and ordered to be recorded by the inhabitants of Sucknesset in their Book of Records.

THOMAS LEWIS, Clerk."

Thus we see our fathers recognized the principle that "the labourer is worthy of his hire." They valued a learned as well as a pious ministry. The purchase of a dwelling-house with

quite a comfortable farm in their then weak state for the encouragement of a fit person to preach to them the good word of God, shows the estimate they put on the Christian ministry; and the sacrifices they made to sustain it (as will appear as the history proceeds) mark them as men of enlarged and liberal views, furnishing us, their decendants with bright examples worthy of our imitation.

The next section will embrace a period of time extending from 1700 to 1774, just before the commencement of the revolutionary war.

Section 2d, from 1700 to 1774.

We now find the "Town's Book" a record distinct from the "Proprietor's Book," and as the first page is a pretty fair specimen of the ancient way of keeping records I will give you a list of its contents. It begins thus — "Page 1. This is Falmouth Town Book, 6 shilling cost. S. P. To record all marriages, births and business and the marks of cattle and all that is needful to be taken out of the old book and placed with this, with all Town business that concerns the Town, but not lands, begins the 25th day of October, 1700. Then comes a sort of general index, after which the following record of a town meeting is inserted.

"The 10th day of Dec. 1701 the town being orderly warned and assembled together it was voted that Mr. Shiverick was now of this Town minister." Next follows a record of a Town meeting that occurred some time previous to the one before recorded. ` Page 45, Town Officers oaths. Then the following: "The ear mark of Joseph Gifford — gives his creatures a mackerel tail in left ear and a cut under the same."

Then there is a scrap of an account. "8 shillings is paid for putting of the line — 3 shillings for Philip Lathrop and 1 pound, 10 shillings for Mr. Shiverick." Then follows a marriage, a publishment and two births, the last of which is as follows: "Isaac Grew had a son born this 10th day of June, 1700, and his name is Jonathan." Here we have all the variety we could desire. One thing is very singular in these records, namely the order of dates. On the same page will be found events recorded that occurred perhaps 30 or 40 years apart. It would be expected that the record of the first town meeting that occurred after the opening of this book would be found on the first page, but we find it on the third page. This great irregularity together with the great difficulty of deciphering much of the blind hand writing has more than once tempted me to throw the records aside and to give up as hopeless the attempt to read through them. But the interest I have felt in the transactions of our fathers has induced me to persevere. The first record in this book is interesting as it gives us the amount of money assessed on the inhabitants and the objects to which it was appropriated. It is as follows:

"The 25th day of Oct. 1700 the town of Falmouth assembled together and it was then voted by said Town that there should be raised nineteen pound and five shillings and all the inhabitants of said town be taxed to defray the charge of the same toward this year. For Mr. Shiverick £15. For the repairing of the pound £2, 5s. For assessors £1, 10s. For Sylvanus Hatch 10s." From a record which we find the year following, 1701, we infer that our fathers met with many discouragements and had to encounter many formidable enemies

in the raising of their crops. Fowls of the air and creeping things innumerable threatened to devour the crops before they came to maturity. Their most troublesome enemy at this time was the black-bird, a real corn stealer; and a war of extermination was declared against them in the following vote:

"The 25th day of March, 1701, the Town of Falmouth assembled and it was voted and agreed to, that every house keeper should kill six old black-birds or twelve young black-birds, or four jay birds, by the 15th day of June next after the date hereof, and deliver them to the selectmen of this town or some of them, and they are to keep an account of every man's birds so delivered to them, and it is further ordered every house keeper that shall fail to kill their sum of birds by that time shall pay three shillings to be added to their tax."*

About this time we find frequent allusions to the Town House, — by which it appears the town at this early period owned a house for its convenience in transacting the public business, but what was its size or form and where it stood, I have not been able to ascertain. In 1703 we find the following vote, "To pay John Robinson two shillings for nails; Thomas Basset four shillings for work about the town house."

1705 appears to have been a year of unusual excitement with the inhabitants and party spirit raged as high probably as at any subsequent time among their descendants. It seems

*— Who were house keepers? The following was the law of the Colony under the head of town affairs: "That none be allowed to be house keepers or build any cottage or dwelling house until they have allowance from the governor, some magistrate or the selectmen of that town; and that special care be taken that no single person that is of evil conversation or that hath not arms to serve the country, be suffered to keep such house or live alone; and if upon due warning such person do not put himself into some well-governed family, it shall be in the power of the next magistrate or the selectmen of the town where he lives to put him to service."

that some of their number were more public spirited than others and felt the necessity of making more liberal appropriations for the public good. They were opposed by a powerful party whose watch-word was "retrenchment," and who carried their opposition so far as to "repudiate" the public doings of the town. They founded their opposition to the proceedings of the town on their regard for the poor of the town, but there is reason to fear that their motives were not altogether so pure as they professed to be. I will briefly give the facts in the case, by which we shall learn that repudiation is not a modern doctrine, it was in full force and triumphant in this town in 1705.

It appears that at a public town meeting, held the 15th day of October, 1704, the town voted a rate of 42d. on the inhabitants. This was regarded by the retrenchment party as rank oppression; "and in consideration" as they say "of their unableness to pay the same, and the great oppression there is thence like to be brought upon the poor, they were determined to resist payment." What was this extravagance of the liberal party? The town had raised £42. Of this, £11 was to go for the payment of a debt the town had contracted, the county tax was to be paid out of the remaining £31 and the balance appropriated to town purposes, being about £5 or £6 more than had been usually appropriated for this purpose. Opposition to this measure ran so high that in the following spring a town meeting was called to condemn the proceedings of the former meeting. As an excuse they allege that the meeting in question was illegally warned and that it was thinly attended. On the 17th of April, 1705 they voted "that the vote of the former meeting shall now end

and from henceforth shall be of no force or effect." But this did not free them from all trouble. The tax had been assessed and the bills committed to the constable for collection including the tax due to the county, that could not so easily be cancelled by a vote. To obviate all difficulties of this nature they finally passed a vote to pay the constable one half of the tax set against their respective names — that he should pay the county tax first, and pay over the balance to the selectmen.

They also voted that the constable* be and hereby is discharged from gathering any more of said 42 pounds.

There is another circumstance that shows the niggardly spirit of this party. They succeeded in obtaining a vote from the town at the meeting alluded to, to appoint an agent to apply to the court of general sessions holden at Barnstable for an abatement of what said court had been pleased to assess on this town and Timothy Robinson was elected to this honourable office. It appears from the records that the triumph of this very disinterested party, overflowing

*— We find in the early records frequent allusions to the constables. The office of constable in those days was one of great responsibility. The selectmen were a court for the trial of all cases under 40 shillings and the constable was to serve their executions and collect fines and taxes, He had the charge of highways, and was occasionally "water bailiff" or as we now say Custom House Officer. In fact he was the most important officer in the town. He was allowed to appoint deputies. He had a black staff tipped with brass as a badge of his office. This staff was furnished at the public expense and was transmitted to his successors in office. Among his duties these are enumerated: "To apprehend Quakers, notice such as sleep in meetings and do the town's whipping." Following was the law respecting the duty of constable in reference to the Quakers: "That if any person or persons, commonly called Quakers shall come into any town of this government the constable shall apprehend him or them and he shall whip them with rods, so it exceed not 15 stripes and to give them a pass to depart the government." Before the constable could act he must subscribe to the following oath. "You swear to be truly loyal to our Sovereign Lord King, his heirs and successors. You shall faithfully

with pity and compassion for the poor of the town was of short continuance, for in 1707 only two years after, we find the town passing, with no signs of opposition, votes much more liberal than those which were repudiated now. There is abundant proof contained in these scanty records that our fathers taken together were a noble minded, public spirited, generous hearted set of men and the facts here recorded only go to show that in every community there will always be found men of little souls, narrow, contracted minds, who will be ever ready to sacrifice the public good to save their own pockets, and all out of their regard for the poor of the town! We find nothing more than the ordinary business of the town recorded until 1712, at which date we turn to the 'Proprietor's Book', and find the north-east part of the township, included in what was known as the "new purchase," first laid out. That part of the township known as the "new purchase" was contained as nearly as can now be ascertained, within the following bounds. Extending from a line drawn from Hog Island, or West Falmouth, to the head of Five

serve in the office of constable in the town of Falmouth for the present year according to that measure of wisdom, understanding and discretion God has given you. In which time you shall diligently see that his Majesty's peace commanded be not broken, but shall carry the person or persons offending before the Governor of this corporation or some of his assistants and there attend the hearing of the case and such order as shall be given you. You shall apprehend all suspicious persons and bring them before the Governor or some one of his assistants as aforesaid. You shall duly and truly serve such warrants, and give such summons as shall be directed unto you from the Governor or assistants as before mentioned and shall labour to advance the peace and happiness of this corporation, and oppose any thing that shall seem to annoy the same by all due means and courses. So help you God who is the God of truth and the Punisher of falsehood." The constable had great discretionary power. He was authorized to apprehend without warrant such as were overtaken in drink, swearing, Sabbath-breaking, vagrant persons, night walkers, frequenters of houses licensed to sell beer or wine; but he must carry them before the next magistrate for examination.

Mile River or Coonemesset Pond, north to Sandwich line, west to the grants previously given to the settlers as North Falmouth and from Five Mile River east to the Indian or Mashpee line. When this tract was purchased, I have not been able to ascertain.*

"At a proprietors' meeting of the old and new purchase in Falmouth the 3rd day of June, 1712, Joseph Parker being chosen clerk was then sworn accordingly and Major William Bassett then chosen Moderator for the day, it was then voted, that Lieut. Jonathan Hatch shall have one equal share with the other proprietors in the new purchase upon account of some former disbursements of his in purchasing the right of Crapish Indian in said lands. Same meeting the proprietors of the new purchase voted and ordered that the said new purchase shall be laid out as soon as conveniently can be or so much of it as the person that shall be chosen to lay it out shall think needful and convenient to be laid out into particular lots and that in laying of it out they shall have regard to accommodating each lot with water so far as may be conveniently and also have regard to laying out all convenient ways. Same meeting Thomas Bowerman and Philip Dexter were chosen to lay out said land and voted, that they

*——The first reference I find on the Proprietor's book to the new purchase is contained in the following vote. "Voted, Aug. 22d, 1704 that Ebenezer Nye, Philip Dexter, Benjamin Nye, Sen., Richard Landers, Stephen Harper, Benjamin, son of James Lewis, Jonathan Hatch, Jonathan Johnson, Nathan Rowley, Joseph Hatch, Jr., Benjamin Nye, Jr., Gideon Gifford and William Johnson, having formerly paid their equal part of the purchase for the last addition of lands called the new purchase adjoining to Sandwich line, which was purchased by Thomas Bowerman and William Gifford as agents for said proprietors of Falmouth lands, who were not of the ancient proprietors, that they shall each of them have their equal part and right in all the said lands with all the old proprietors that have or shall pay their part of said purchase of said lands."

shall have three shillings a piece per day for their labor, and that they do hire another hand to be with them as cheap as they can." Same meeting it was voted "That said Thomas Bowerman and Philip Dexter be the persons to act in behalf of said purchasers in settling the line between those lands and other lands that adjoin upon the same or any part of it." The members of this committee appear to have been able and judicious men. They proceeded to lay out the lands very accurately and to the satisfaction of their employers. A complete record of their doings is found in the Proprietor's Book from the 74th to the 82nd page. As many of us are not particularly acquainted with the "sheep pasture lots," it will be interesting to follow these surveyors a little while and thus understand a little better how the "land lies" in this part of our township. We will first give their own introduction to their work. "Whereas at a meeting of the proprietors of the new purchase (so called) in Falmouth held the 3rd day of June, 1712, it was ordered and voted that the said purchase should be laid out by Thomas Bowerman and Philip Dexter together with another hand whom we were requested to hire, all which may more fully appear in the records of the acts made at said meeting, and we have accordingly hired Samuel Jennings of Sandwich to assist in laying out said lands. And first we run a range through the purchase about north-east and by north, and south-west and by south, beginning to the westward of a little swamp near the line that divides the old purchase from the new, and so runs north-west and by north to the Sandwich line. This aforesaid range is the westerly bound of a vacancy of three rods wide left for a way for the proprietors' use and this way divides the purchase into

two parts, each of which is a particular allotment, and that allotment on the westerly side of said way we denominate the hill lots, and the other, the plain lots. We began to lay out lots near the line between Sandwich and Falmouth, butting the easterly ends of them all upon the aforesaid way and the westerly ends to extend to the utmost bounds of the purchase, the ranges of all these hill lots run lengthways west north-west from the aforesaid way down towards the Bay or salt water." Now follows a record of the bounds of 34 of these hill lots which are assigned to the different proprietors. I noticed one of these lots was assigned to John Jenkins one of my ancestors. The record runs thus: "Thence we measured twenty-six rods for the twenty-ninth lot and set a pine stake marked xxx for the bounds between the twenty-ninth and thirtieth lots. Twenty-ninth lot is John Jenkins."

This lot as it was originally laid out is now, 1884, in the possession of the fourth generation of the same family and same name. Having laid out these hill lots, they say: "Now that all these before mentioned lots are set off on the line or way that divides the purchase into two parts from the first lot toward the southward along said line in the said order as they are before set down, we reserve in this hill allotment to the use of the proprietors, their heirs and assigns the privilege of digging clay to carry away or to make brick and to burn them at a certain place of clay where people are wont to dig near the path that goes from Isaac Robinson's to Benjamin Nye's with a convenient way or ways to come to said clay.*

*——It is presumed that if the manufacture of brick should now be commenced in the center of the forest between North and East Falmouth it would be said "there is a new thing under the sun." But we should in this case have to assent to the saying of the wise man; "The thing that hath

We also reserve to the proprietors liberty to order way or ways through any of the lots either in the hill or plain allotments where it shall be thought convenient and least prejudicial to the owners of the land but so as they that improve them shall shut gates or bars which shall be set up by the owners of the land." Then follows the laying out of the plain lots. They first laid out a way or road four rods wide through the easterly part of the township which can be traced definitely on the map. These lots, they say butt, a part of them on the said way and a part on the county road, and the westerly ends butt on the Sandwich road. They laid out and bounded thirty-three lots this side of the division line and assigned them to individual proprietors. They added a few brief explanations and then formally dated the records and signed their names. It is believed that the claims to the numerous wood lots in this part of the town are well established; had this not been the case these ancient records defining so accurately the bounds of the original lots would prove to be very valuable.

About this time the town suffered much from the depredations of wolves. In 1715 the town voted "That we will join with Barnstable and Sandwich in the proportion of the sum of twenty pounds for every old wolf's head that shall be killed" etc. This was quite a heavy tax. Only three months

been it is that which shall be; and that which is is done that which shall be done; and there is no new thing under the sun." Finding this reference in the records to clay beds in this region having been worked more than 130 years ago I inquired of a gentleman at East Falmouth who informed me that on the highest ground in this region there is an extensive swamp on the margin of which are beds of excellent clay. He also informed me that from present appearances he should judge there had been extensive excavations in times past. Here undoubtedly our fathers were "wont to dig" for their supply of brick used in building chimneys in these early days.

after this vote the town was called on to pay its proportion of forty pounds for two old wolf's heads that had been killed by some Sandwich men.

It is generally the case in all newly settled countries that controversies arise respecting the boundaries of lands—such disputes are almost unavoidable even where each party is disposed to contend only for its supposed rights. In 1716 these controversies became quite frequent and we find frequent notices of meetings called by the proprietors for the purpose of more particularly defining their boundaries and preventing encroachments on their rights. They seemed now to realize the importance of fixing definitely all bounds public and private not only for their own convenience, but to avoid all dispute or litigation in future. Meeting after meeting was held for this purpose, at which their leading men were appointed to fix the bounds and have them recorded, and several assessments were made on the proprietors for defraying the expense. They thus showed their good judgment. They foresaw the evil arising from a neglect of this duty, and in performing it so faithfully have saved their descendants a great amount of difficulty and litigation. Their misunderstandings among themselves appear to have been amicably settled, and it is much to their credit that in all the ancient records I have examined there is but one account of a lawsuit growing out of this vexed question, and that suit commenced not by themselves but by a resident of Barnstable. At this time a noted controversy arose concerning a claim to a certain part of the old purchase. The dispute seems to have been confined principally to the line running from the head of Five Mile river to Tateket, and was raised as it would seem, not

by the inhabitants of Falmouth, but of Barnstable. The dispute ran so high that a public meeting of the proprietors was called the 20th of June and the Rev. Mr. Metcalf, minister of the town, was called to preside. The proceedings of this meeting show that our fathers had the right side of the argument. They chose three men to "determine where Tateket is, and where the head of Five Mile river is." It is evident *they* did not want this information for their own satisfaction, for it must be supposed they knew very well where to find Tateket, and where the head of "Five Mile River." They wanted the claimants from Barnstable to be satisfied, and in choosing their committee they gave that town the majority, choosing "Lt. Ebenezer Lewis and Mr. John Jenkins of Barnstable and Capt. Hope Lathrop of this town to run the line from Tateket to the head of the river, and from thence to Shapoquoit Rock." It does not appear that these men accepted their appointment, or that these Barnstable gentlemen were over anxious to learn the facts in the case and an action was brought forthwith against the proprietors by Mr. John Jenkins of Barnstable, to obtain a strip of the disputed territory by force of law. But he had yet to learn with whom he had to contend. Our ancestors pacific and accommodating among themselves, were not deficient in "spunk" as the sequel will show; they knew their rights were invaded, and were determined to maintain them at all hazards. They warned a meeting for December 31st, 1716 and made choice of and deputed "Joseph Parker of said Falmouth to be their agent to appear for, and defend them in a plea or action of the case commenced against them by John Jenkins of Barnstable to be heard and argued upon at

the inferior court of common pleas to be holden at Barnstable, within and for the county of Barnstable the third Tuesday of January next and in their behalf to make answer" etc. They were determined to prosecute the business till they obtained their rights and they instructed their agent in case the decision in the lower court went against them "to appeal from court to court until definite sentence be given." They also voted to "ratify and hold firm and stable whatsoever their said agent should lawfully do or cause to be done in the premises." They soon found that lawsuits were expensive but they did not flinch at this. Money was needed to defend their case and the following spring, April, 1717, a meeting was called and a committee raised to sell so much of the undivided land as would raise the sum of thirty-five pounds for this purpose. How this memorable lawsuit terminated we are not informed but as no further record is made of the affair we infer that the court finally decided where Tateket was and where the head of Five Mile River was; and that the decision of the honorable court was entirely satisfactory to the Falmouth party. It appears from the proprietors' record that a meeting house lot and training field was laid out in connection with the burying yard in 1716, and this meeting house lot then undoubtedly adjoined the burying yard lot. The present meeting house green* was not laid out till 33 years after, in 1749. Following the land record to about 1720 we find the township generally run out and the several lots assigned to individual proprietors or confirmed by them to purchasers who have settled on them. The boundary lines have been accurately defined and every man seems to be "sitting

*——Now, 1889, the village green in front of the First Congregational church in Falmouth village. [E. H. J.]

under his own vine with none to molest or make afraid." Small portions of the township in various parts of the town are yet held in common and reference to them will be made as we proceed in our history. We will now take up again the "Town's Book."

At a town meeting Dec. 16, 1718 Hannah Sargent was chosen for the town's school mistress, and the selectmen were instructed to make application to her in the town's behalf. At the same meeting it was left to the selectmen to agree with some one person to sweep our meeting house the year ensuing not exceeding fifteen shillings; the meaning of which probably is, that they being neat in their habits would have their place of meeting, i. e., the Town House swept 15 shillings' worth during the year. It seems that the selectmen were not successful in bargaining with Miss Hannah Sargent, for at the next meeting Isaac Greene and Timothy Robinson were chosen agents to procure a school master or mistress not exceeding 12 pounds and diet per year. Thus it seems that the wages of a teacher in these days were one pound per month and board. I have taken considerable pains to ascertain the value of a pound old tenor in our present currency. It seems that a crown piece in those days had a nominal value of 50 shillings. This piece, now valued at $1.10 would then pass for 2 1-2 pounds, making a pound only 44 cents. Reckoned thus a teacher's wages in 1718 would be only 44 cents per month and board. But I am convinced it is impossible for us to fix the precise value of the currency in those days. It was constantly fluctuating; so much so, that in contracts providing for future payments it was necessary to insert a provision that if the price of money in-

creased then a less amount should be paid, and if it should decrease then a larger amount, etc. The selectmen in taking the valuation of the estates of the town were accustomed to rate certain property as follows: Every ox, £2. 10s; every yearling, 15s; every cow, £1 10s; every horse, £2; sheep £5 for a score; every hog, year old, 6s; meadow and tillage land per acre 5s.

At a town meeting held Oct. 14th, 1719, Ensign Parker and Timothy Robinson were chosen "to treat with Philip Dexter for to try to bring him to some other terms to grind our corn than he hath done."

Philip Dexter being, as it appears, an enterprising man, had put up a grist mill and had the whole patronage of the town. Having no competitor in this line of business he exacted rather more toll than the inhabitants thought reasonable or just. Consequently there was the town action already reported. This was probably the first water grist mill erected in town; it stood where the Pacific Factory now stands. "Five Mile river," now called "Dexter's River," probably received its name from this proprietor, Philip Dexter.

In 1719 it was voted "That the act of getting birds heads should be one-half taken off" — from which we infer that our ancestors were good marksmen; as black birds, both old and young, seem to be growing scarce. In 1724 it was voted in town meeting that the school mistress shall have 12 pounds for her salary and suitable diet and the use of a horse to visit her friends twice a year." The line between this town and the district of Marshpee had not been definitely fixed, up to 1725. By a very formal instrument, of con-

siderable length, more than half of it being a kind of preamble, inserted in the Town's Book this year we find two agents were employed by the town and four by Marshpee to fix the line of boundary between the town of Falmouth and the South Sea Indians. They say "We begin at a creek called "Moononwist," Waquoit, from said Moononwist on a straight line about north-west and by north to a certain tree marked by a heap of stones at the south-west end of Ashumet Pond, from thence westerly to a small pine tree standing near the county road that leads from Sandwich to Falmouth — from thence by the aforesaid road easterly until it meets with Sandwich line — to be the line between Falmouth and Marshpee to be good and valid forever, etc.

Signed,

Isaac Robinson,
Samuel Lewis,
Agents for Falmouth,
Ezra Bourne, Chenachuson, (X his mark,)
Matthias Richard, (X his mark,)
Caleb Pognet, (X his mark,)
Agents for the South Sea Indians.

In 1728 we find the following vote respecting a kind of "surplus revenue," which by the way, seems to have given our honest ancestors quite as much trouble as the "surplus" has occasioned their descendants. "At a town meeting lawfully warned and held the 15th day of May, 1728, Thomas Shiverick moderator, at the same meeting it was voted that one part of the sixty thousand pounds loan money shall be fetched and brought into town — it is also agreed and voted that the money so brought into town shall be divided into ten pound parcels not more or less — it is also agreed and voted that the trustees shall have twenty shillings on a

hundred for fetching in and disposing out said money. Lieutenant Hatch, Ensign Parker, John Dimmick, chosen trustees for the business aforesaid, Solomon Robinson, Town Clerk."

It appears that the town was entirely agreed and harmonious in the investment of this fund; it was to be given to certain individuals in trust, by them divided into ten pound parcels and hired out to individuals for the benefit of the town. We find no account of an appropriation of the income of this fund until six years after, when at a town meeting, Capt. Richard Bourne and Mr. Moses Wendal are chosen agents of the town to take an account of the interest and recover the same out of the hands of the trustees for the use of the town. These agents were also instructed by vote to pay the same to the selectmen for the defraying of the county rate as far as it would go. This action of the town was violently opposed and 27 voters, headed by John Bourne, entered their protest on the town's book. The trustees being of the opposition, refused to pay over, and were probably compelled by force of law, as in 1736 the town voted a sum of money to Moses Wendal to remunerate him for his trouble and expense in recovering the interest money out of the hands of the *Trustees*. In 1740, four years after, William Green was appointed by the town to call these trustees to an account, to see what was due from them and to sue them if they refused to pay over.

In 1729 it was agreed and voted in town meeting that Lieut. Joseph Parker should carry the ferry from Woods Hole to the Vineyard.

About this time a contest began between the town and one Samuel Barker respecting a way or road that said Barker

wished to have laid out from the county road to his wharf, or as it is sometimes called his ferry. It seems that this Samuel Barker was a persevering as well as an enterprising man and was determined to have his road. The town refusing to lay it out on account of the expense, he applied to His Majesty's court, styled "the Great or General Court" to lay out said road. A town meeting was called in 1732 to choose an agent to represent the town in said court to oppose Samuel Barker's road and Mr. Sylvanus Bourne was chosen for the purpose. This controversy cost the town a considerable amount of money, and judging from what information we can now gather, it would have been much for the pecuniary interest of the town to have laid out Samuel Barker's road at once, but our worthy ancestors were not always governed by the consideration of dollars and cents. They meant to resist at all hazards what they deemed unreasonable demands. Samuel Barker was constantly renewing his petition to the Great or General Court from year to year to lay out a road to his ferry and the town was as constantly appointing an agent to appear at the Court to oppose it. In 1735 the town tried the virtue of moral suasion and public opinion was brought to bear on Samuel Barker. A town meeting was called and the following vote passed without any apparent opposition. "Voted, by said meeting, that there was a sufficient open road for the use of the town and county way to the ferry at Woods Hole and convenient landing already provided for, and desiring that they may not be at any more charges for any more ways." But Mr. Samuel Barker was an independent man and little cared for the desires of the town. He renewed his application to the Court for a road to his ferry.

The last action I find respecting this controversy is contained in a vote passed six years after its commencement which runs thus: "May 18th day, 1737, Seth Parker chosen agent to represent the town at the Great or General Court in order to prevent any charge arising to said town relating to the way that leads from the county road to Samuel Barker's wharf."*

In 1738 the town appointed an agent to appear at the general court to oppose the petition of the town of Eastham to have two of the county courts holden at that town.

In 1739 we find the law concerning bird-killing essentially modified. Instead of compelling every house-keeper to kill old black birds etc., the town now resolves to see what difference there is between driving and coaxing, and the following is passed in town meeting March 13th. "Voted, that whosoever shall kill any crows or black birds or jay birds between the 13th day of March instant and the 20th day of June next ensuing, 1740, and shall bring their heads to one or more of the selectmen shall be paid out of the town treasury; for old crows' heads four pence per head and for young crows' one penny per head and for old black birds' and old jay birds' heads two pence, and for the young heads' half penny per head." At the same meeting a vote was passed respecting the impounding of sheep which provided that the "fines" should be equally divided between the per-

*—Samuel Barker lived on the point forming the Southeastern extremity of "Little Harbor" near the present residence of Capt. Joseph Hatch. It is probable that his wharf was at this place and being some distance from the county road over a rough way, there was naturally very serious objection on the part of the town to granting his petition. To construct a good road to this point at the present day would be considered quite an expensive job.

son who should take them up and the poor of the town. The town about this time was served by quite a celebrated school master, Mr. Joseph Pitts. For several successive years the town passed votes regulating his salary, establishing the price of his board, directing that he should move his school from time to time to different parts of the town etc., etc.

It appears from the Proprietors' Record of this date that many of the common and undivided lands belonging to the company had been encroached on by individuals, and they called a meeting, of which David Butler was chosen clerk and chose a committee to look after all their undivided lands, particularly a strip running from the head of the burying place lot to Monument Bay. The committee was ordered to sue for the recovery of all lands illegally taken up and divide the same from time to time as they shall be instructed by the proprietors. In the fall of the same year, 1749, the proprietors held a meeting and laid out the present "Meeting house lot." As there have been various opinions expressed as to the control the town might exercise respecting this lot, I will transcribe accurately the grant to the town as it is recorded in the Proprietor's Book. "At a proprietors' meeting, legally warned, holden at Falmouth the 6th day of Oct. 1749 by the proprietors of the old purchase, then agreed that there should be part of that lot of land called the meeting house lot to be laid out for a meeting house lot and training field, about one acre and half beside the road that leads to Woods Hole and is bounded southerly by Samuel Shiverick and westerly by Silas Hatch and northerly by Nathaniel Nickerson and easterly by Paul Hatch and Samuel Shiverick to lye perpetually to that

end as the fence now stands except before Paul Hatch's house; and ordered to be recorded, Voted.

David Butler, Proprietor's Clerk.

In 1753 an open road was laid out by the selectmen on the north shore beginning at Benjamin Swift's land and passing some dozen estates until it terminates near the east end of a swamp at the old road. In 1759 the town was divided into two school districts, the line running from John Lawrence's northerly to Reuben Gifford's. All the inhabitants westerly to Woods Hole were to regulate their own school having no reference to the northerly and easterly part of the town. The public schools up to this date would not compare very favorably with the schools of the present day. When a scholar had learned to read, write and cipher to the rule of three, his education was completed, and when the master had taught his pupils these simple elements, heard their catechism and learned them their manners his work was done. But in 1763 the public schools were improved. At a public meeting this year a committee of five of the most influential and respectable men of the town was appointed to look into the state of the schools for several years past and to regulate them for the present year. They were instructed to open a Grammar school, to procure a teacher competent to teach this branch, to move the school from place to place so as to give all parts of the town the benefit of so accomplished a teacher, etc.

We here get a clue to the probable population of the town about 1760. There was a law that when a town should contain seventy families it should set up a Grammar school, and as this is the first school of the kind set up, it is probable that our town then contained not far from 600 inhabitants. It may be inquired if the means of instruction in the

towns generally were so limited how could the youth be prepared for a public education? Every county town was required by the Colonial government to maintain a Latin school to prepare youth for college. Such town was to make an annual appropriation of twelve pounds to the school and to pay tuition for its own scholars. There was a certain part of the income from the fisheries also appropriated by law for their support. The scholars from other towns were to go as free scholars.

Up to this time the inhabitants continued to suffer considerable inconvenience in their mill accommodation. Whether Philip Dexter's mill being the only one in town was still disposed to exact larger toll than was strictly just or equitable or whether the inhabitants had become too numerous to be all accommodated at one place, we are not informed, but one thing was certain, the Falmouth people would have another mill. At the March meeting in 1767 "it was was put to vote to see if the town will build a mill dam at William Green's river if Benjamin Gifford will build a mill and keep her in repair and grind for two quarts out of a bushel; and it passed in the affirmative." This vote however was not satisfactory to a large part of the inhabitants and the meeting was adjourned for the further consideration of the matter, and at the meeting held by adjournment this vote was re-considered and in lieu of it the following vote was passed which appeared to be satisfactory. "Voted to give Benjamin Gifford fifty-three pounds, six shillings and eight pence, if he will build a grist mill and keep her in good repair for himself, his heirs and assigns forever, and to grind for two quarts out of a bushel and to make the dam a sufficient cart way over Green's

river where the mill is to stand, the one half of the money to be paid at the finishing of the mill and the other half in six months after."

In the first settlement of New England there was considerable litigation in reference to mills and millers. The population was sparse and mills were "few and far between."

The records of the Old Colony say "Whereas there are divers millers in this colony who are allowed competent toll for grinding, and do not grind corn as they ought to do, it is enacted by the court that such millers shall either grind their corn sufficiently or pay for every default 6d. per bushel for the Colony's use." They were required by law to keep two scaled toll dishes, one to hold a just pottle, upheaved, the other a quart upheaved, they were also required to keep weights and scales, so that if their customers were over-particular they could weigh the corn. Millers were considered so essential to the public accommodation that they were exempted from military service and from other public duties.

This year Mr. Samuel Shiverick was chosen to take care of the town's lot and to get it fenced for the ———* that grows thereon with a good lawful stone wall as far up as the flat swamp so called. It appears that the town's people had been able to get an abundance of oysters from extensive oyster beds in what is now known as Oyster Pond. But for some cause these shell fish had greatly diminished, and at a meeting held in 1773 a special committee was appointed "to see what is best to be done to preserve the oysters in the Oyster Pond and to report at a future meeting."

We have now arrived at a period of great interest to us.

*—— An illegible word.

Following these simple records of our ancestors we have approached to the borders of that time that "tried men's souls." We look upon these almost obliterated records of our fathers, we read of their anxiety, of their frequent meetings, and of their solemn resolves and all shows that something portentous and fearful is at hand. What means this note of preparation? Why these storehouses of provisions, why is the youth of sixteen, and the sire of three score furnished with the weapons of death? We are on *the eve of the revolution*, we are almost at the commencement of that mighty struggle that freed our fathers from the oppressions of the old world and which enabled them to bequeath to us their descendants the precious legacy, more precious than all that silver or gold could procure, that of *civil freedom* and *religious liberty*.

As we approach this period so full of exciting interest to us, we feel a secret awe come over our spirits, and with feelings not unlike those that came over the spirit of the renowned leader of the "sacramental host of God's elect," we almost hear the same Almighty voice saying, "put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." Here we will pause, go back and take up the ecclesiastical history where it was left in the last lecture, and bring it to the present period.

Ecclesiastical History, Continuation.

In my last lecture our ecclesiastical history was brought up to 1687, the last date of which we find any town action previous to 1700. Preparation had been already made for the permanent establishment of a church here but as yet the inhabitants had no minister, but had to travel some fifteen miles to West Barnstable to attend public worship. It is said that Mr. Samuel Shiverick laboured in this town as minister, sometime previous to 1700. The first allusion to him on the records of the town is as follows: "The 10th day of Dec., 1701 at a meeting of the town of Falmouth it was Voted, "That Mr. Shiverick was now of the town, Minister." As yet there was no church, and this Mr. Shiverick seems to have laboured here as a kind of missionary. It is probable that his labours were only occasional, for he was probably connected with college at this time, as we learn that he graduated at Cambridge in 1703. From a vote passed at this time it would appear that he also taught a school in connection with his ministerial

labours. But he was not a popular man with the settlers, and it is to be feared that as individuals they did not do all that they might have done even in their weak state for his comfort. In 1702 we find the following vote. "The inhabitants did then agree that in consideration of the low estate of Mr. Shiverick, and that his yearly maintenance being not paid him, did then agree and order that a rate of 15 pounds should be made upon the inhabitants for his relief," &c. Three months after this there was a town meeting the record of which runs thus—"Said meeting did then agree that they would not employ Samuel Shiverick any more to preach to them, and chose Joseph Parker to tell him of it, and also chose Thomas Bowerman and Joseph Parker to reckon and take account with him for what he has done the last summer and this winter."*

The inhabitants now appeared greatly desirous of procuring the permanent settlement of an able and pious minister "to teach to them and their children the good word of God." They appointed a committee to advise and consult with neighboring ministers on this subject, and they finally invited the Rev. Joseph Metcalf, a graduate of Cambridge College and an accomplished man to preach as a candidate for settlement. He complied with their invitation, and the 27th day of Feb., 1706, the town made choice of John Robinson, Melatiah Bourne, Moses Hatch, Joseph Parker and Samuel Lewis as a commit-

*—Mr. Shiverick undoubtedly settled in this town after completing his college course, but whether he practiced either of the learned professions cannot now be determined. It would seem that in every generation from that day to the present there has been a Samuel Shiverick decendant from the first preacher in this town. They have been large land holders, and have taken a great interest in the public business of the town. It has been said that this family was of French origin.

tee in the town's behalf to make application to the Rev. Joseph Metcalf for his longer continuance amongst us in order to his settlement with us, if God shall incline and direct him thereunto to carry on the work of the ministry amongst us, for the upholding of the public worship of God in this place and for our mutual edification, and if upon their treating with him, they shall find him inclining to take up with our call, then the said committee may on the town's behalf make such an arrangement with him in order to his settlement and comfortable support while he continues with us in that work as they shall see meet, and the town doth promise to fulfil and perform the same in all respects." At a town meeting holden May 19, 1797, regularly assembled, the Rev. Mr. Joseph Metcalf (with the advice of the Rev. Jonathan Russell, Rowland Cotton and Nathaniel Stone, pastors of churches)* was chosen the minister of this town.

The following August a formal call was extended to Mr. Metcalf in behalf of the town to become its minister. It will be seen he had no call to enter into the pastoral relation for the reason that there was as yet no church organization. He was called to be minister to the town. As he was the first settled minister, and as the business was transacted with a good deal of formality and precision, it is a matter of interest with us to learn particularly the terms of his settlement etc. I shall therefore quote at length from the record of that period.

"Falmouth, Aug. 22, 1707.

To the Rev. Mr. Joseph Metcalf, Sir: The inhabitants of this town having legally chosen yourself to be their minister

*——Rev. Mr. Russell was pastor of the church at West Barnstable, Mr. Cotton of Sandwich, and Mr. Stone, of Brewster.

and being in hopes of your taking up with this call, they have by their act or vote upon record in our town book the 7th page chosen and constituted us the subscribers to be a committee to represent themselves unto you, to discourse and treat with you, and to propose to you, and to make such arrangement with you on their behalf as we shall see meet, and have there promised to fulfil and perform in all respects such proposals and agreement as we should make in their behalf in order to your comfortable settlement with us and honorable support among us in the work of the ministry, that you may dispense the word and ordinances of God and preach the gospel of Christ to us and ours for our mutual good and edification and that God's public worship may constantly be up held amongst us, which favour of heaven we are desirous of. Whereupon we (being in hopes of your being obtained to settle with us in that work) have considered of some proposals to present you withall for your encouragement therein and we are unanimously agreed in each of the following particulars, and do hereby promise in the town's behalf the fulfillment thereof in case of your settlement and continuance with us as our minister, viz: 1st. To give you one hundred and sixty pounds in money, at weight and value it now most usually passeth at, which is 15 penny weight at six shillings, or such other things equivalent as may suit yourself for your comfortable settling among us, to be paid within the compass of twenty-six months next ensuing at several payments as you shall have occasion for it.

2nd. Two good cows to be delivered to you on settlement.

3rd. To dig and stone a well convenient for your watering where and when you shall see meet.

4th. To bring you home to your house this year ten cords of fire wood, adding thereunto yearly what you shall have occasion for more, until it amounts to twenty cords per year which quantity shall be continued yearly so long as you continue with us.

5th. To give you for your yearly salary forty pounds per annum for the fourth, fifth and sixth years and fifty pounds for the seventh year which will be Anno Domini 1714 and so annually so long as the providence of God shall continue you to be our minister, to which yearly salary of £50 additions shall be made from time to time in proportion to the town's estate as the list of rateable estate yearly taken may demonstrate until it shall amount to the sum of £70 per annum, all which yearly payment shall be made (either in money or equivalent pay) by the last day of November yearly.

Sir, the condition on which we make these proposals and become thus obliged unto yourself in the town's behalf, and upon which we desire your acceptance of the same, is that you settle with us in the work of the ministry and continue to be our minister so long as the providence of God shall enable and direct you thereunto, and that in case of your removal by death within the space of ten years from the time of your first coming to us, namely Dec. 25, 1706, you do oblige your heirs, executor or administrators to make a firm conveyance by deed unto the town of the fifty acre lot you are settling upon with all the buildings you shall erect upon the same and to give or allow unto the town sixty pounds in the price of the land as it shall then be valued

at by indifferent men, upon the town's paying to such heirs, executors or administrators the remainder of the price of said land together with such a sum of money as you shall have expended in building thereupon according to the account yourself shall keep thereof, and that whensoever this lot and buildings to be sold this town may have the first refusal.

John Robinson,
M. Bourne,
Moses Hatch,
Joseph Parker,
Samuel Lewis. } Committee."

Mr. Metcalf's reply was as follows:

"To the committee subscribing to what is above written, Gentlemen: This is to intimate and manifest my grateful acceptance of your above proposals in all respects closing and complying with, and consenting unto and granting of the condition annexed thereunto as yourselves have now expressed the same, only this exception I must make that I will appropriate so much time as necessary journeys and visits shall require (a very reasonable and customary privilege) without being thought an offender though I provide nobody to supply my place.*

J. METCALF.

Falmouth, Aug. 22, 1707.

The town having settled a minister, it was now deemed expedient to organize a church, and the "First Congregational Church" of this town was organized in the fall of 1708 as appears from the records of the First Church in Barnstable.

*—It will be noticed here that the reserve of a little time that the minister may call his own is not a modern arrangement. This privilege was asked and granted by the minister and town in 1707, and the same thing was done by the minister and the First Congregational society 130 years after in 1837, the present clergyman, Rev. Henry B. Hooker, being released two weeks annually from his parochial duties.

"In 1708 Oct. 10th, the following persons signifying their desire to the church in Barnstable to be dismissed to the work of gathering into a church estate in Falmouth, the church voted, that according to their best observation, their conversation having been agreeable, we do therefore recommend them to the great and good work of forming a church which they are upon, and therein into the grace of our Lord Jesus Christ, commend them.

Samuel Shiverick Sen.,
Amy the wife of Joseph Hatch,
John Robinson and Elizabeth his wife,
John Davis and Hannah his wife,
Moses Hatch and Elizabeth his wife,
Thomas Parker and Mary his wife,
Joseph Parker and Mercy his wife,
Aaron Rowley and Mary his wife,
Ellis wife of Benjamin Hatch,
Mary wife of Wm. Johnson,
Hannah, wife of Benjamin Lewis,
Lydia wife of Samuel Hatch,
Bethia, the wife of Joseph Robinson.

Amen.

Record of Barnstable Church. | Jonathan Russell, pastor, with
The above lived in Falmouth. | consent of the brethren."

It cannot now be ascertained when the first meeting house was erected. It is probable that a small building was erected near the present burying ground about the time Mr. Shiverick came among them between the years 1690 and 1700. The first mention made in the records of the town respecting a place of worship is contained in sundry votes passed in 1715 when the town resolved to "build a new meeting house 34 ft. long, 30 ft. wide and 18 ft. in height with as

flat roof as convenient." They say it shall stand on the same lot where the old one now does, and that it shall be for the town's use for the public worship of God and to meet in open town occasions. The town received £40 from the Colonial Treasury to aid in its erection. The house was built by contract except the seats. In the matter of seats there was a difference of opinion. Some desired seats while others wished for "pew spots," and finally it was left to a committee to seat the house according to their judgment and they wisely obliged both parties. Most of the house was seated, but a certain part was chalked off for "pew spots" and sold to the highest bidder and the money coming from the sale was applied to payment of the building debt. We find our fathers in a new and convenient house of worship, enjoying the regular means of grace, with an accomplished and honored pastor whom they seem to have regarded with deep affection. This truly amiable and respected divine died in 1723 having been the honored minister of the town for 16 years.*

I recently visited the grave yard desiring to stand by the grave of the town's first minister. It is numbered with those ancient graves at the southeast end of the lot, many of which have no monuments to tell the passer by whose dust is mingling with its kindred dust beneath. While thus engaged the following sweet and simple words of the poet occurred to me as peculiarly appropriate.

"Who resteth here? whose race is run, whose
pilgrimage is o'er?
Whose voice is gone that may be heard no more?
I know not, yet methinks some mark should be,
To tell the world whose resting place we see;
That passing by we may rejoice or fear,
Smile in bright hope or shed the sorrowing tear."

*——The death of this good man was greatly lamented. It is spoken of as "a solemn and awful breach on the church and people."

It is not to the credit of our town that the grave of its first minister, a man that was regarded as an accomplished scholar, a pious and able divine, should thus be forgotten and unknown. It is to be hoped that the "First Society" in this place, on learning these facts will take measures to erect a suitable monument to the memory of the man that was first formally settled as the spiritual guide of our ancestors in this town.*

In 1724 a few months after the decease of Mr. Metcalf, the Rev. Josiah Marshal received a call to settle, and in this the church and town appear to have been entirely harmonious.

Mr. Marshal replied to this call in a very lengthy communication addressed to "the town and the church of Christ therein," in which he says he is "influenced in part to accept your call by considering the peace, the love, affection and unity, which, blessed be the God of peace, has been discovered by you in your choice and election of me," etc.

Mr. Marshal was not ordained over the church, but, like his predecessor, was only the minister of the town. Why this course, so much at variance with the ecclesiastical usages of that day, was adopted, we are not informed. He labored here but seven years, and was dismissed in 1730. No cause is assigned for the dismission, and there seems to have been good feeling between the parties. He offered his house to the town which bought it at his own offer, and a special committee was appointed by the town to give him a formal

*—As soon as attention was called to the matter by this statement, a marble slab was placed at Mr. Metcalf's grave, bearing the following inscription: "Sacred to the memory of the Rev. Joseph Metcalf, the first pastor of the Congregational church, in this town, who died Dec. 24, 1723, in the 42d year of his age and the 16th of his ministry." [E. H. J.]

dismission. The Rev. Samuel Palmer was the next minister and the first pastor of the church. At a meeting held June 30, 1730, it was agreed and voted that Mr. Samuel Palmer shall be the town's minister. At the same meeting the town made choice of nine men "to consider of a suitable sum of money for his encouragement which gentlemen have agreed to give Mr. Palmer £200 settlement to be paid in four years at £50 per year in bills of credit with 90 pounds salary for the four years, and afterwards, £100 per year so long as he shall remain the town's minister, and if the money should still grow worse, we will raise in proportion, and if it should grow better, then to raise in proportion." A committee was appointed to lay these proposals before Mr. Palmer. The following persons being Quakers dissented from these doings and entered their protest on the town's book of records.

Stephen Harper,	Richard Landers.
Thomas Bowerman,	Justus Gifford,
Thomas Bowerman, Jr.,	William Gifford, Sen.,
Benjamin Swift,	Samuel Bowerman,
Amos Landers,	John Landers,
William Gifford, Jr.,	Seth Gifford,

William Gifford, the younger.

The church was singularly fortunate in the selection of its first pastor. His ministry was long continued and eminently successful; and as he has left a numerous company of descendants among us who still honor his memory, it will not be out of place to insert such sketches as I have been able to obtain respecting his long and useful life.

Rev. Samuel Palmer was from Middleborough, in this state. He married Miss Mercy Parker, of Boston, and settled on the lot where now is standing the house of Captain Davis

Hatch.* His residence was a large two story house on the same site as the present one. His homestead lot was very large, extending from the estate of Dr. Cornish† on the east, to Mr. Otis A. Butler's‡ on the north. He had three sons by his first wife: the oldest, Thomas Palmer settled in this town and was the father of Mrs. Richard Wood, deceased. The second son was for many years a prominent man familiarly known as "Esquire" Palmer. His third son, Mr. Job Palmer is still living at Charleston, S. C., now (1843) in his 97th year. He married as his second wife Mrs. Allen, of Martha's Vineyard. He had three daughters by his second wife, viz: Mrs. Susan Hatch, mother of Mr. Mayhew Hatch, Mrs. Sarah Croswell, mother of Dr. Croswell, and Mrs. Lewis, mother of Capt. Nathaniel Lewis, all of this town. Although a numerous family, the name has been extinct in this town for several years.

"Esquire" Palmer had a son and three daughters settled in this town, viz: Mr. Samuel Palmer, who died in 1797, father of Mrs. Croswell. The daughters were Mrs. Hannah Freeman‖ and Mrs. Davis Hatch still living (1843) and Mrs. Elizabeth Bourne§ deceased. The descendants of these four children are quite numerous amongst us, and it is much to be regretted that a name so long and honorably known and so deservedly dear to the inhabitants of this town should have become extinct. Mr. Palmer cared not only for the souls, but for the bodies of his hearers also. He was for many years a regular practitioner of medicine. I have been told that his library contained some of the best medical works of

*——Now, 1889, R. C. Bodfish's. †Late Capt. Warren Bourne's, now, 1889, Mrs. Gould's. ‡Now, 1889, Capt. Henry Gifford's.

‖——Mother of Miss Martha Freeman. §Mother of Mr. Samuel Bourne, for many years cashier of Falmouth Bank. [E. H. J.]

his day and that he had a respectable knowledge of the healing art. I have not been able to ascertain whether he received a diploma as a medical student. The probability is that the population at that day being small and sparse, and doctors not being then, as now, "plenty as blackberries," he gained his medical knowledge chiefly after he began his medical profession and practiced for the benefit of his parishioners, on the same principle that many of our missionaries do at the present day. I have been told that his useful life was finally sacrificed to his labours in this direction in making a visit to a patient in the east part of the town. Exposture to severe weather brought on a cold attended with a fever that resulted in his death. He is said to have been eminently a man of prayer. He was laborious as a minister, faithful as a pastor and "his praise was in all the churches." Mr. Palmer had a notable servant, whom he legally held as a slave, by the name of Titus; this Titus, or "Tite" as he was familiarly called, who appears to have been treated by his master more as a companion than a slave, was as distinguished in his sphere as his master was in his. The two are said to have been strongly attached to each other, and many anecdotes respecting them are still told by our elderly people. They carried on their farming operations together, Titus being master in these operations and the minister obeying orders in the capacity of servant. The parson was excessively fond of his pipe and Tite always insisted that the pipe made Master absent-minded. The passers by were not a little amused by their ploughing operations. Tite was always at the helm giving the word of command to the minister who was driving the team. But the minister was so absent-minded, be-

ing, as Titus supposed, entirely taken up with his pipe that the team went here and there at its own will, leaving behind a very irregular furrow. Tite had not Job's patience and his peculiarly shrill voice might be heard at some distance shouting "Why master; it seems as if you might do a *leetle* better." These reproofs became very frequent and Tite was familiarly spoken of as "swearing at the minister." This faithful servant outliving his master, went to sea in an American privateer during the war of the Revolution and was never heard from afterwards.

No record of the church previous to Mr. Palmer's settlement has been found, and as it had no settled pastor it is not probable that any records were kept separate from the town records. Mr. Palmer appears to have been remarkably methodical and correct in all his transactions, and on the day of his ordination commenced a regular church record that has been continued to the present day and which gives us a regular and minute history of the First Church to the present time. I shall be excused for dwelling at considerable length on this period of our ecclesiastical history, as it is now a matter of great interest with us to know what were the customs and usages of the church at that early period. A better understanding of the customs and usages of the Congregational church of this early day, and which are now recognized as law, would have saved a vast deal of trouble and controversy to the state of Massachusetts during a period of fifteen years extending on from about 1812. One party claimed that the churches had no separate rights or any power in the calling and settling of their clergy independent of the congregation, whilst the churches contended that their action was

separate and independent, and that neither church nor congregation could act without the concurrence of the other. After a world of controversy and strife, and not a few suits at law, this principle is still recognized as Congregational usage — and in the humble opinion of the speaker the only one that can under that system of church policy, secure the rights of each party. A careful attention to the answer of Rev. Mr. Palmer, accepting his call to be the pastor of the church and minister of the people, will convince every candid hearer that the church possessed independent rights at least more than a century ago. It will be borne in mind that heretofore the church had had no pastor, hence in the settling of Mr. Palmer's predecessors there had been none other than town action.

"To the church and other Christian inhabitants of the town of Falmouth, Brethren: — Since you have been pleased, after my continuance for some time with you, to elect and make application to me to be your pastor and minister, presenting me with the act of the church, bearing date Feb. 4, 1731, wherein is signified their choice of me, and desire of my continuance here to take the pastoral care of them, &c., and *also the concurring act and vote of the town* bearing date of March 2, 1730, wherein is expressed that the inhabitants of the town have legally chosen me to be their minister, &c. I do gratefully acknowledge the respect for, and affection toward me, which ye have so unanimously expressed and showed. And I have, after humble and earnest supplication to the allwise God to direct and guide me in the consideration of so weighty and important an affair and to influence my determination thereon — set myself seriously to consider of your

invitation to me with the observable circumstances attending the same, asking advice thereon; and since there was such a unanimity as ye have signified to have been in your proceedings and a continued affection toward me hath since been expressed, I cannot but conceive the voice of God to be therein, — that he united your heart and voice thus to apply yourselves to me, and, therefore, notwithstanding the discouragements otherwise arising I dare not gainsay, but must be willing to comply with your desire to take upon me this solemn charge and great work among you, as hearkening to, and obeying the voice of the great Shepherd of the sheep, depending on him for assistance and strength to perform the same. And whereas the Lord hath ordained that they who preach the gospel shall live of the gospel, as they who waited at the altar, were partakers with the altar, I do and shall expect that ye exercise towards me that charity, justice and liberality, which the gospel of our Lord requires; to afford me a comfortable and honourable support and maintenance as God shall give you ability, and of what you are pleased of your bounty to bestow upon me to promote my settling comfortably among you, I shall thankfully accept. And now you abiding still by your choice of me to take the charge of, and watch over you according to the rules of the gospel, I shall account myself bound and devoted to labour for the good of your souls, desiring and expecting that your prayers be joined with mine, that I may not be given to you in anger but in love; as a blessing of our gracious and ascended Saviour, and by him be made faithful and successful in this great work whereto I am called.

Samuel Palmer.

September 1, 1731.

It will here be seen that the church first acts — electing the minister, or in other words nominating him to the society. If the society puts its veto on this act of the church, he cannot become its pastor, and a new nomination must be made. If the society concur, he then, after a formal induction into office, becomes the pastor of the church, and minister of the people.

In 1739 the town voted, by a large majority, to build a new meeting-house 45 ft. square, with 37 pew spots below, and 12 above; on the same lot where the old house then stood. This action of the town was violently opposed by a small minority who wished the new house farther east. The town then chose a committee from the neighboring towns to come and decide the location, but their decision not giving satisfaction, they voted in 1742 not to build a new meeting-house, but add to the old one by putting up new galleries over the old ones, and to repair the outside of the house.

The controversy respecting the removal of the meeting-house raged about a dozen years, and it was not until 1750 that the town could agree to commence the work. The question of location had now been decided and the following vote was passed at a town meeting holden March 11, 1750. "Voted, that the bigness of the new meeting-house, that the town had agreed to build, shall be reduced to 42 ft. square, and that the now standing meeting-house shall be used and improved towards building the new one." This house stood on the site of the present Congregational meeting-house,* and it will be recollected that the proprietors of the public lands

*— In 1857 the meeting-house was removed from the green to its present site. [E. H. J.]

had laid out the meeting-house green the year previous, viz: 1749. This new house contained 22 pew spots on the lower flower and 11 in the galleries. These were numbered and sold. It is probable that a considerable portion of the house was taken up by free seats. It is curious to notice by the record of these pew owners, who were regarded as belonging to the "aristocracy" of these days. The first pew was reserved for the minister, for the time being. Capt. Thomas Shiverick had the first choice after; William Eldred, Joseph Bourne, Ebenezer Hatch, Jr., Nathaniel Nickerson, Lieut. Samuel Shiverick had the next and so on until they were all taken up.

We notice in all the discussions about new meeting-houses up to this time, a considerable sensitiveness about these pew spots. We have an account at one time previous to our present date, of one Mr. Parker, who applied to the town for a very small space under the pulpit for a pew spot, evidently not more than sufficient to contain one or two individuals. Surely, this Mr. Parker must have been a very consequential man, at least in his own estimation. We have no account of the election of church officers until 1751, when on the resignation of Deacon Joseph Crowell, Benjamin Parker was elected to that office.*

Nothing seems to have occurred to destroy the peace and harmony of the church during the ministry of Mr. Palmer, which was closed by his death in 1775, he having been the

*—Deacon Joseph Davis was elected to that office May, 1771. The first allusion we have to Deacon of the church is contained on the first page of the church record, dated 1732. It reads thus, Jan. ye 9th, 1732, Cuffee, ye negro servant of Deacon Parker, propounded for full communion." "Feb. 18, 1732, Cuffee baptized and received into full communion with consent of brethren."

faithful pastor of the church and the devoted minister of the people for 45 years. His age was 68 years.

The following lines are copied from his tomb stone:

"His virtues would a monument supply,
But underneath this stone his ashes lie."

Section Third.

From the Commencement of the Revolution to 1812.

We have now arrived at a period in our history of the greatest interest to us. One hundred and fifteen years have passed since our fathers, a feeble company with few possessions, first landed on our shores. What have they now accomplished? They have subdued the wilderness and extended themselves over a region of country some 20 miles square, they have erected houses for the worship of God, established the regular ministration of religion, provided schools for the instruction of their children, and are enjoying the fruit of their labours. But now a cloud comes over their fair prospects. The controversy between the colonies and the mother country has commenced and the momentous question is to be decided, whether they will quietly submit to the demands of a foreign despot or assert their independence and seal it with their blood. If any portion of the colonists had greater reasons than any other to dread a struggle with the mother

country, they must have been found in such a place as this. Jutting out into the sea, surrounded almost with numerous islands furnishing the best harbors on the coast as places of rendezvous for the enemy, nothing but the firmest courage, united with the warmest patriotism, could induce them to take up arms in so unequal a contest. Did they hesitate? Did they doubt the justice of their cause or stop to enumerate their dangers? Let their own records testify. We shall learn from them that when the storm broke forth they were prepared to meet it and did meet it with the spirit and bearing of freemen. The people of this town seem to have decided long before the commencement of hostilities what would be the final issue, and began in season the work of preparation. At a town meeting holden Oct. 1774, several months before the battle of Lexington, a committee of correspondence was appointed, and the meeting was adjourned for one week. At the adjourned meeting it was voted that every man from 16 to 60 shall be equipped with arms and ammunition. The above committee was instructed to call the town together in one fortnight as complete in arms as may be. This meeting was held by adjournment from time to time as often as once in one or two weeks until it was finally dissolved the last of November. The town voted at these several meetings to supply every private soldier out of the town treasury with a sufficient stock of powder, balls and flints, and appointed a large committee "to see that the Continental Congress be adhered to" which means, as I understand it, to ascertain how many (if any) tories there were in town.

Notice with what promptitude and energy the people of this town acted. These measures were adopted, before they

could have been influenced by the action of the Provincial Congress, for this body convened for the first time at Salem in Oct. 1774, at the very time these events were transpiring.

One of the first acts of the Provincial Congress was the passage of a resolution advising the towns not to pay any monies collected on Provincial assessments to the Hon. Harrison Gray, but to retain the same subject to an order from a constitutional assembly of the Province.

In May the town established a night watch to stand from 9 o'clock in the evening till sunrise the following morning. This watch was regulated by a committee and each watcher was to receive one shilling and sixpence for every night he should watch. This committee had power to call on every citizen capable of performing this duty to watch in his turn.

The people now began to realize the exposedness of their situation and the danger of being starved out for the want of provisions after the commencement of hostilities, and they called a meeting in May 1775 and instructed Timothy Crocker, Joseph Parker and Nathaniel Shiverick to procure a quantity of bread corn not exceeding one thousand bushels and store it in some safe place and to sell it to those persons in the town that should stand in need of it and also to supply the poor according to their discretion. They were also directed to procure a lot of fire-arms on the town's account and to get the money necessary for these purposes on the credit of the town, on the best terms they can. The proceedings of this meeting introduce us to a man who took a very prominent part in the revolutionary contest, and whose memory ought to be sacredly cherished by the people of this

town. I refer to Gen. Joseph Dimmick, a warm hearted patriot and a brave and enterprising man. The town voted to raise a company called minute men, paying them 2s. per day for every day's actual duty, and Major Joseph Dimmick was desired to enlist the men and take charge of them; said men were to be enjoined by said Dimmick when they enlisted to proceed on any duty he should order them. Said Dimmick was to have them instructed in exercise two days in each week until the town should order otherwise. At the same meeting they added Job Parker and Barachiah Bassett to their committee of correspondence. It is evident from the transactions here alluded to, that there must have been great enthusiasm among the people at this time. When we consider the general scarcity of money at this period and the caution that had been observed in imposing the public burdens, we are astounded at the almost unbounded liberality they now manifested. Property seemed to have lost its value in their estimation, and they came and poured it out on the altar of liberty as freely as water. The fact was, civil freedom was dearer to our fathers than either property or life.

The following is a copy of a letter received about this time from the Committee of Safety sitting at Concord, which was well calculated to raise still highter the tide of enthusiasm that had thus begun to rise.

"April 20, 1775.

Gentlemen: — The barbarous murders committed on our innocent brethren, on Wednesday, the 19th inst, (referring to the battle at Lexington) have made it absolutely necessary that we immediately raise an army to defend our wives and children from the butchering hands of an inhuman soldiery

who, incensed at the obstacles they meet with, in their bloody progress, and enraged at being repulsed from the field of slaughter, will, without the least doubt, take the first opportunity in their power to ravage this devoted country with fire and sword. We conjure you, therefore, by all that is sacred, that you give assistance in forming an army. Our all is at stake. Death and devastation are the certain consequences of delay. Every moment is infinitely precious. An hour lost may deluge your country in blood and entail perpetual slavery upon the few of our posterity who may survive the carnage. We beg and entreat, as you will answer to your country, to your own consciences and above all to God Himself, that you will hasten and encourage by all possible means, the enlistment of men to form the army and to send them forward to head-quarters, at Cambridge, with that expedition, which the vast importance and instant urgency of the affair demands."

This urgent call seems not to have met with immediate response and the reason will be obvious as we proceed. The whole force in this region was needed to defend the sea board. British vessels of war had begun to frequent the Vineyard Sound and to cruise around the islands in this vicinity, and the crews had become very insolent whenever they came in contact with our people. About the time the above letter was received by the town, the British sloop of war, Falkland, Capt. Lindzey, came into Tarpaulin Cove, and the crew were very abusive to the family of Elisha Nye, who was dwelling there as inn-keeper. This Nye drew up a deposition in regard to the affair and forwarded it to Mr. Bowdoin, at Dorchester, who laid it before the Third Provincial Congress, then

sitting at Watertown, whereupon the Congress passed the following Resolution.*

"Resolved, that Capt. John Grannis† be, and he is hereby empowered immediately to engage thirty good, able-bodied, effective men, to be paid by this colony, well provided with arms and ammunition, and to cause them to be provided with suitable provisions, to repair without delay to the Elizabeth Islands to protect the stock, &c., &c." This company was raised in this town and several gentlemen are now living among us, who formed a part of the expedition.

A short time after, Congress voted that the number of men ordered to be raised at Falmouth for the protection of the Elizabeth Islands be raised to 50, and placed on the same footing with other companies in the Colony service.

In 1776 although the town must have been considerably in debt, £1000 was raised to defray town charges. At a meeting in Oct., of this year, the town voted its consent that "the (then) present house of Representatives should enact such a constitution and form of government as shall most conduce to the safety, peace and happiness in this state, &c.," and Esquire Shiverick was despatched to court with a copy of the town's proceedings. This year the town voted, "To add one pound, sixteen shillings to the wages of such citizens as should be drafted for the Continental Army." Also, "Voted, to stand by the Continental Congress." In 1777 there was great distress on account of the scarcity of bread stuff. A public meeting was called in December and a committee ap-

*—Mr. Moses Swift was at this time a member of the Provincial Congress from this town.

†—Capt. Grannis lived at that time where Mr. Thomas Lewis, Jr. now, 1843, resides.

pointed to send to any of the United States they might think best and purchase 500 bushels of corn for the use of the poor of the town, the same to be at the town's risk if lost by the way.

In 1778 money was raised by the town to hire men for the Continental Army, and Major Dimmick was chairman of a committee to procure the men. Nathaniel Shiverick, Esq., was about this time sent on a mission to Boston to procure arms, powder and lead for the use of the town. Maj. Dimmick raised about a dozen men for the army, who were put under the command of Maj. Hamlin, of Barnstable, and marched to head-quarters at Cambridge. They served there three months and were employed in guarding the prisoners of Burgoyne's army. William Green was of this company and he became notorious for having shot "Sir Richard Brown," a distinguished officer in Burgoyne's army. The circumstances of this case were related by his brother, Mr. Jonathan Green, who was an eye-witness of the event and to whom I am indebted for many interesting facts relating to the period we are now considering. This officer attempted to cross the line in a chaise with two women, intending to go into Boston. He had been seen to do this before, and Green had been admonished that if he allowed it again he would be reported to his superior officer. He commanded him to stop or take the contents of his gun. The officer drove on and Green did not even raise his gun to his eye, but snapped it from his side. The ball passed through the carriage into the back of the officer and killed him on the spot. There was a great riot and tumult. Green fled to the guard house, where the American officers could scarcely protect him from

the English soldiery. They demanded his trial by a court martial; he was tried and promptly acquitted.

This company served at Cambridge three months. The same year a company was raised in this county, under the command of Capt. Job Crocker, of Yarmouth, and marched to Rhode Island, having their head-quarters at Tiverton. Several men from this town joined this expedition, Lot Dimmick being Lieut. of the company. The company was afterwards stationed two months in this town, when it was ordered to Dorchester.

The year 1779 is rendered memorable in our history by the visit of an English fleet, consisting of ten sail, with the avowed determination to burn the town. I have been at considerable pains to ascertain the facts in the case and have received them from three respectable individuals, who were participators in the transactions here recorded. We will first glance at some of the causes that made the people of this town particularly obnoxious to the enemy of our country. It has been before remarked that the numerous islands and harbours in this vicinity afforded facilities for the operations of the English fleet. Their principal place of rendezvous was at Tarpaulin Cove. Here their larger vessels could lie with comparative safety, whilst their barges and "shaving mills" were sent out armed with soldiers to harrass and annoy the inhabitants of the adjacent shores.*

*——These were large, open boats built of light materials and about three times the size of an ordinary "Vineyard sail boat." Some of them were even larger. They carried masts, on each of which was a large sail. These could lie unshipped and stowed away when occasion required. They mounted a large gun in the bow, and were manned by about 25 men well armed. The origin of the name, "Shaving mill" I have not ascertained. They were built undoubtedly for fast sailing, and as sailors say

They frequently found it difficult to obtain supplies, and seized every favorable opportunity to land in a clandestine manner to drive off the cattle and plunder the unprotected families. The people of this town were in a constant state of alarm. There was not a moment's security but from a constant watch which was kept up by men stationed all along these shores. But our people were not satisfied with acting on the defensive. We had many brave and bold spirits among us, and it was their glory to get up an expedition with Maj. Dimmick at their head, to cut off an English vessel occasionally and to retake such prizes as had been taken by the enemy. They had become very expert in stratagem and were a constant annoyance to the English vessels in our waters. The English had become greatly exasperated by the annoyances and were determined to avenge themselves on the people of this town. One special circumstance is said to have been the immediate cause of the visit of the fleet here at this particular time. They had run short of provisions, and watching a favorable opportunity they landed about the 1st of April with their boats at Woods Hole. It being the latter part of the night, they managed to escape the notice of the guard and having in their company a refugee as a guide proceeded on to the estate of Ephraim and Manassah Swift, swept off their cattle consisting of twelve head, drove them to the beach where they knocked them in the head, but before they could get them on board their boats they were surprised and obliged to put off without their ill-gotten booty.*

of a vessel that sails well on the wind—"she shaves the wind very close," it is very probable these were called "shaving mills" on account of their peculiar sharp sailing.

§—It was Manassah Swift's wife of whom the anecdote is told con-

On their return to the fleet, it was decided to move the fleet down, land their troops and burn the town. April 3rd was the day appointed for the conflagration of this devoted town. The evening previous the officers of the fleet repaired to the house of John Slocum a renowned tory residing on the island of Pesque to enjoy a frolic, and while there Slocom overheard them planning their expedition to Falmouth. Notwithstanding his tory principles, he could not see this town destroyed without a warning, and is said to have sent his son immediately down the islands, who crossed the Hole in the night, and gave the warning at Woods Hole. All was bustle and excitement. Expresses were sent to the neighboring towns, and entrenchments thrown up as expeditiously as possible on the shore to protect our soldiery. The expected fleet consisting of ten sail of schooners and sloops hove in sight early on the morning of the 3rd and came to anchor at the present wharf about 9 o'clock near the shore to facilitate the landing of the troops. They were surprised to find

cerning the cheese. I have taken pains to authenticate this anecdote and will relate it in substance as I received it from two aged people who were familiar with the circumstance. The refugee who had come as the pilot of this expedition was well acquainted with the worldly condition of these worthy families and among other things told the party that Manassah's wife kept a nice dairy. All at once their "mouths began to water" for some of the good woman's cheese, and cheese they would have. So, while the main body were robbing the stalls a party drew off and proceeded to the house. The woman was alone with her children. She met the party at her door and inquired if they had a commander. A man stepped forward saying he had the honor of commanding the company, to whom she replied that her house was defended by no man and she presumed him to be so much of a gentleman as to have no desire to molest a helpless woman with her children. He asked her if she had any cheese. She replied yes, but no more than she desired for her own use. He replied that he would buy her cheese, to which she answered she had none to sell, and besides, they shouldn't have a crumb. With the sneaking guide to lead they proceeded direct to the cheese room and two of the soldiers ran, each of them his bayonet into a nice fat cheese. This dastardly act raised the good woman's wrath. She stationed herself

a considerable force assembled to oppose them, but nevertheless proceeded to disembark. Their boats were got out and filled with men; on nearing the shore they found our force was much stronger than they had anticipated and laid on their oars. There were then assembled on the beach four companies of militia, viz.: two from this town, one commanded by Esquire Palmer of this village, and the other from North Falmouth, commanded by Capt. Ward Swift; two from Sandwich, one from "Snake pond" and the other from Sandwich town, commanded by Capt. Simeon Fisk, making in all, a force of about 200 men, all under the command of Gen. Freeman of Sandwich.*

Col. Dimmick was the next in command. He paraded the breast-work concealing the men and ordered them not to fire a gun till the boats should strike the shore. The boats now pulled towards Nobsque. Col. Dimmick called out a detachment of 25 men and followed them on the shore. Finding it to hazardous too attempt to land, the boats returned to the vessels which now commenced a smart cannonade. The most urgent entreaties could not induce Col.

at the door and as they retreated she grasped the cheeses and slipping them from the points of their bayonets into the ample folds of her blue checked apron commenced with her tongue such a well directed fire as completely to subdue them. She called them a valiant set indeed—fitted for just two things, to rob hen roosts and make hen-pecked husbands. They could not stand this broad side, but rushing to the door were glad to make good their retreat and join their companions with the poor old dead cows at the beach. The worthy dame, however, stood at the door shouting their disgrace as long as they were within hearing.

*——A note, supposed to have been added here by the Rev. Frederick Freeman who had the use of these "Lectures" while preparing his History of Cape Cod, states that Gen. Freeman was *not* in command on this occasion, nor was he a General, or was Dimmick a Col. at this time. Gen. Otis was in command. Freeman was not a general till 1731. Probably these titles were the ones by which those who narrated this incident long afterwards, knew Freeman and Dimmick. [E. H. J.]

Dimmick to protect himself in the trench; he continued to pace the breast-work whilst the balls were flying around him and with every report of a gun would wave his sword in defiance. One of his men now living says he appeared as he passed him on the breast-work, to be engaged in prayer. Who can doubt that a special divine providence protected this brave man in the midst of such imminent peril. The enemy endeavored to fire the town by means of missiles termed "hoits," which were known as they flew through the air by a peculiar hissing sound; but they did not accomplish their design. The weather was peculiarly favorable for our people. It was April thaw, and when the balls struck there was little or no rebound, so that, except where they first struck they did but little damage. Many buildings were hit but there was comparatively little damage done to the village generally. Finding they could accomplish no more, the principal part of the fleet left next morning and entered Woods Hole Harbor. The remaining part proceeded up sound. A detachment of soldiers were ordered to follow the shore and watch their movements. One of these vessels entered the Hole and landed at the Island. Our men went down on the nearest point, the neck of land below the present wind mill and watched her operations. Her boat landed and Paul Robinson who lived there was robbed of all his stock. They did not even spare his pig.*

*—In the company that was sent to watch the motions of the sails that entered the "Hole" after the bombarbment, was one Simeon Hamlin, a noted wag of the town. They were standing at the nearest extreme point of the main land nicely scanning all the movements of the enemy; saw them land, drive down the unfortunate man's cattle and finally take from his pen a young porker and toss him into the boat. Piggy was no tory and not liking such rough usage he set up a cry of reproach, pitched at the highest key. Hamlin sat down on a rock and began to

A large fleet came into the Sound Sep. 9th, of this year (1779) and there was a great muster and much excitement, but they passed by, said to be destined for Chatham. The alarms were almost constant and there was an effort made to re-take almost every vessel that was captured by the English in these waters. The first thing to be done on these occasions was to run to Col. Dimmick. By day or night he was ready at a moment's warning to rally his forces and go in pursuit of the enemy. This truly brave man who did so much for his country must not pass without a more extended notice.

Gen. Joseph Dimmick was born in 1773. He was father of Hon. Braddock Dimmick who lived on the estate now owned by his son Mr. John Dimmick. He was about 40 years of age when the Revolution broke out, and *at that time* held the rank of *Colonel* in the militia. He is said to have been with his son ploughing in his field when a special messenger arrived, announcing the battle of Bunker Hill, and summoning him to the scene of conflict. He paused for a moment, looked as solemn as death;—"Braddock," said he, "you must look to the team, I must go." He had a sister-in-law who was a tory in feeling. Seeing the step he was about to take, she rushed in, and with uplifted arms besought him not to commit so rash and wicked an act as to array himself against his Majesty's forces. But he was of "sterner stuff" than to be turned aside from the course his patriotism had marked before him. He had now enlisted *in and for the war.* He may be said to have been the life

cry. His comrades asked him why he cried? "Why," says he "I hear that poor pig, and can't help crying, to see how those cruel English will treat their *fellow* beings."

and soul of the military movements in this region. He was always on the alert to cut off the English privateers and "shaving mills" and was almost always successful. At one time a schooner was sent to the Connecticut River for corn, which had become extremely scarce and was selling here at that time at $3 per bushel. The schooner was intercepted by a privateer as she was just entering the Sound, but the Capt. escaped in his boat before she was captured, and arrived at Col. Dimmick's about midnight in great distress at the loss of his vessel and her valuable cargo. The Col. jumped from his bed, giving the distressed Capt. an encouraging word that greatly revived him, and soon had his right hand man, his brother Lot, in motion, who mustered about 20 men and started for Woods Hole. They there procured three whale boats and pulled silently to Tarpaulin Cove. They arrived there before day-light and it being cold the Col. allowed his men to land, and finding a hollow where they would be unobserved, they made a fire and "longed for the day." With the first glimmer of light they discovered the privateer with her prize in the Cove and immediately pulled for the prize. Thev were fired on from both vessels and they smartly returned the fire, wounding one man fatally. They boarded and re-took the prize and quickly getting her under way ran her on shore at the west end of the Vineyard. The Privateer following, the Falmouth party was repulsed and obliged to abandon the prize and land on the island. They soon returned to the conflict with new courage, again re-took the prize and drove off the privateer. Where the tide flowed the schooner was got off and safely arrived at Woods Hole with her precious cargo to the great

joy of the inhabitants. A considerable number of similar skirmishes might be described illustrating the daring and bravery of our people led on by this valiant man. Only one other will be related which was regarded at the time as a very successful exploit. A messenger arrived at Col. Dimmick's in the evening, informing him that there were two English Privateers in Old Town Harbor with a prize schooner they had taken. He mustered 25 men and proceeded to Woods Hole where they got a sloop and started for Edgartown, Capt. Thomas Jones acting as pilot. They left Woods Hole at 2 o'clock and arrived at Edgartown Harbor just at day-break and then discovered to their surprise, that an English ship of war lay in Holmes Hole Harbor. But they determined not to run. They could not weather the outer privateer but ran by her whilst she was firing signals for the ship of war to come to her relief. They boarded and took the inner privateer at once. Having now no time to spare and their retreat to this place being cut off, they put their vessels before the wind and ran for Oyster Island. where they safely arrived with their prize which was manned by 33 men. These were landed and marched off to Boston as prisoners of war.

Col. Dimmick did not receive his commission as General until after the war. He was afterward appointed "High Sheriff" of the county, an office that he held for 25 years. It is said of him that he was extremely self-possessed in seasons of great danger and that he was humane and generous as well as bold and daring. He was very affectionate in his disposition, and remarkable for his attention to children, seldom passing them in the street without a friendly recognition, and any child was proud of the opportunity of "making

his manners" to General Dimmick. He represented this District in the Senate for three years about 1807. Gen. Dimmick was widely known as a brave man and highly respected. He was presented with a sword after the war by some citizens of Providence. Being at one time in Boston on business he received an invitation from Gov. Hancock to attend a large dinner party. On entering the dining hall he was particularly requested by the Gov. to take the seat of honor at the table. The circumstance, trivial in itself illustrates the estimation in which he was held. The deeds of Gen. Dimmick rank him as a "hero of the Revolution," and as such may his townsmen ever honor his memory. Allusion has been made to Mr. Lot Dimmick. He was a brother of the General and usually accompanied him on his expeditions. He possessed all the fire and courage of the Gen. but was greatly his inferior in judgment, and in some other traits that marked his character. It may be said of him that he feared nothing human. It was his delight to be at the post of danger, and he was generally selected when any hazardous enterprise was to be undertaken. I have heard an anecdote of him which will show that he was always found ready to discharge his part of the service when the word of command was given. Two sloops had been fitted out from this place which were successful in taking a valuable prize, a loaded brig that lay in Nantucket Harbor. As the sloops began to near the brig, but long before word to fire was given, he was seen to be manœuvering with his gun. "Dimmick," said his comrades, "what are you doing?" "I am trying," said he, "to see if I can get two of them rascally Englishmen in range."

The following epitaph is inscribed on his tomb-stone: "He merited this noblest of mottoes—An honest man." He died in 1819, aged 80.

By an order of the general court passed in June, 1780, military officers were directed to draft men for the Continental army. This mode of raising men was very unpopular in this town, there being a prevalent feeling that the men should go voluntarily. The public feeling was so strong that it was voted in a town meeting that the men could not be procured in that way and the military officers were advised not to attempt it, but the town offered to every volunteer $20 per month, and appointed a very large committee to act with the selectmen in raising the requisite number of men. A tax was immediately assessed on the town of £1200 in gold or silver for the payment of the volunteers. About 20 men were enlisted and were ordered to West Point, where they served about six months. After their return they served for a while as a guard on these shores.

A volume might be written respecting the deeds of our revolutionary fathers. A few of the principal events have been narrated to illustrate their privations, courage and patriotism. We shall be unworthy the name Americans if we cease to honor the memory of these departed heroes, or fail to treat with the highest marks of respect, the few of their surviving comrades that yet linger among us.

The treaty of peace in 1783 was hailed with joy by our harassed and suffering people.

From 1780* to 1800 there appears to have been nothing

*——The winter of 1780 was an uncommonly cold one. The Bay froze over so that in January one Sampson attempted to carry a man named Price in a sleigh to New Bedford. The horse fell through the ice and was drowned.

of a public nature transpiring of very general interest, and our people were rapidly recovering from the ravages of the war. The events of the Revolution had made the people bold and enterprising and in the various pursuits of lawful industry they found an ample reward.

The special legislation of the town during this season was in reference to the finny tribe as well as four footed beasts of the earth, two forms of life that have given the good people of this town considerable trouble all through their history. I refer to sheep and hogs and alewives or herrings. Hogs were allowed to run at large till 1795, when they were forbidden by vote of the town. This rendered necessary the appointment of hog reaves, an office which has now become almost obsolete among us and a matter of ridicule, but in those days it was a respectable and useful office. Oysters, too, required considerable legislation, and it is much to be regretted that the efforts made to preserve them were not successful. The great trouble was respecting the regulation of the herring fishery which will be more particularly alluded to hereafter. The subject of vaccination for the small-pox had been discussed with considerable warmth and the town had declared bv vote that "inoculation should not be set up in this town." But in 1797 a more liberal spirit prevailed and Dr. Francis Weeks was allowed to establish a hospital for this purpose under the regulations of a committee consisting of Gen. Dimmick, Col. Bassett and Thomas Jones. This hospital was located at Nobsque and the building used for this purpose was the one now (1843) occupied as a dwelling house by Mr. John Weeks on the Shore Road.

In 1797 a proposition was made to separate the people on the North Shore from this town, to be annexed to the town of Sandwich and John Robinson was sent as a special agent of the town to the General Court to remonstrate against it. In 1797 a wharf was built at Little Siperwisset.

In 1800 a public building was projected by certain proprietors for a school house, a Masonic Lodge and for a town house, provided the town would agree to the same. It seems the town however declined having any interest in it, and the plan of a lodge and a school house was carried into effect by the proprietors. The meetings of the proprietors were held at Mr. Shubael Hatch's tavern, Capt. Timothy Crocker presiding. The contract of $675.00 for building the house was given to Mr. Elijah Swift. It had originally a tower and belfry at the west end. The house was erected in this year and is the one now owned by Mr. James Swift. An old school house stood on the same spot which was removed or taken down the same season. This seems to have been conducted as a kind of public high school, the district (which then extended over the whole village) deciding that any child going to school who was not able to read in a class in a man's school should be turned over to a woman's school by order of the school master or agent.

In 1803 there is a record of a very notorious dog in town which had become so troublesome, that the town voted a bounty of ten dollars on his head, requiring that the dead dog be presented whole to the selectmen, desiring probably to see what kind of a looking animal this said mischievous dog might be.

The people of this day were divided in their political

opinions and there were seasons when party spirit ran high. The two respective parties were known as Federal and Republican. This town was decidely republican. In 1805 we find the majority to be very large. At the election of governor, James Sullivan the republican candidate received 132 votes and Caleb Strong the opposing candidate but 12 votes.

James Hinckley, Esq. was chosen town clerk in 1804, and served the town very acceptably either as clerk or selectmen until his death in 1812.

In the same year Joshua Crowell was lost in Boston Bay with his crew consisting of Samuel Nye, Benjamin Wing, Job Weeks and Jason Bumpus. The vessel was towed into Plymouth the next day.

In 1806 the everlasting controversy respecting the passage of alewives into Coonamesset Pond was commenced or rather renewed in earnest, and for a long series of years it raged with great spirit. No public question has ever been discussed in this town for so long a time and with so much warmth of feeling as this. It assumed a party character, and the ablest men in the town were arrayed against each other in the discussion. Gen. Dimmick was the great champion for the herring party. The facts of the case as near as I can gather from the records of the day was something like this:

This party desired the town to open a free passage for the fish into Coonamesset Pond. To do this, certain obstructions must be removed, some mill privileges interfered with, individual rights might be invaded, &c., and the opposing party being the strongest in point of number the town refused to open the way. The herring party then resolved to take the responsibility on themselves and asked permission

of the town to open said way as individuals. There was raised a great question, namely, whether the town had the power to transfer by vote, a town right to individuals. After this question had been well sifted by the respective parties, the town appointed Thomas Fish, Esq. to take legal advice on the town's account. His report was made in writing, stating that he had consulted three professors of law, and that their opinion was, that a town right could not by vote be legally given up to individuals. The herring party were however by no means discouraged. They were fully determined that herrings should go up Coonemesset River, whilst the opposing were *as* fully determined that they should remain in the waters below. I believe this question remains undecided to the present day and it is not certain but that our descendants may yet fish herring out of Coonemesset Pond.

Gen. Dimmick now petitioned the legislature for this right that the town had not the power to grant, and the town in 1810 had to pay a bill of £124 to David Nye, Esq., for opposing said petition at the General Court.

The excitement occasioned by this controversy was long continued, and at the period we are now considering reached a melancholy crisis. The anti-herring party had procured a cannon and mounted it on the meeting-house green, put in a heavy charge of powder and rammed down as wadding as many harmless herring as could be got into it. Amidst the shouts and curses of the contending parties the match was applied, the gun burst with the explosion and the man that applied the match was killed by the fragments. This tragical event was not an unmixed evil for it put an end to the excitement for the time being, but the controversy was not settled.

In 1805 liberty was given to a company to build a wharf, and a certain part of the town landing was set off to them for this purpose. A small cob wharf stood at that place some time previous to this, but when it was built cannot now be determined. This wharf was built of logs filled in with stones and was washed away in the great gale of 1815, having stood but about ten years. The present stone wharf was built in 1817.

The Falmouth Artillery Company was formed in 1807, commanded by Capt. Weston Jenkins. It received a charter and was furnished by the State government with brass field pieces and the usual accompanying apparatus. Their arsenal, familiarly known as the "Gun house" was situated near the site of Lawrence Academy. This was for many years a spirited and effective company and became so well known in the last war with England that a formal demand was made for its cannon by the English brig Nimrod. The refusal occasioned a bombardment of the town that proved very destructive to the most exposed buildings of the village. The martial spirit seemed to dwindle as that generation passed away, the company was disbanded and the armament returned to the state from which it had been received.

About 1808 a great rage commenced in this town for new roads. A road was petitioned for, from the main road to the town landing. The town offered the petitioners a lot of land lying near the landing and $134.75,—and the petitioners agreed to open the road on their own account. Esquire Jones also wanted a road from North Shore Road to Tateket. The town refusing he applied to the Court of Sessions, and the town sent James Hinckley as its agent to said Court to

oppose the same. Esquire Jones got his road and the town had to pay James Hinckley $41.81 for his trouble and expense in opposing it. Two roads were prayed for from North to East Falmouth, one was refused, and the other ordered to be laid out by the selectmen.

In 1810 Braddock Dimmick, Esq. was chosen representative from this town, and the year following Thomas Fish, Esq. was elected his colleague. These men were at that time truly the fathers of the town. They filled the most important town offices for a period of about 25 years. Esquire Dimmick was a member of the House of Representatives about ten years and also was a Senator from Barnstable County three years, and subsequently one of the Governor's council. Esquire Fish represented his native town at the general court 20 years and on his retirement was the senior member of the house. They still abide with us (1843) the respected and honored representatives of by-gone days.

We will now bring up the ecclesiastical history to the present period.

The death of Rev. Mr. Palmer was a very heavy affliction to this church. His funeral was attended April 15th, 1775, after which a day of fasting and prayer was appointed. The town also expressed sympathy in a substantial way for his widow and family by allowing them the use of certain public lands after his decease. The church was supplied by the neighboring pastors until July when the Rev. Zebulon Butler, of Nantucket, was called, and settled. His ministry was of short continuance. He was ordained August 19th, 1775, and dismissed at his own request July 1778. He sent a

written communication to the church expressing his "hearty thanks" for their compliance with his request.*

Rev. Isaiah Mann, of Scituate, was next invited by the church and concurred in by the town to become pastor and minister. Eight churches were represented at his ordination which took place Jan. 19th, 1780.†

The first Friends' meeting house was taken down about the year 1775. It stood near the estate of Curtis Bowerman. The second house of worship stood where the present one stands, and was taken down in 1842.

Mr. Mann married Miss Zipporah, daughter of Mr. Isaiah Nickerson of this town. He died April 2nd, 1789, aged 30 years.

At a town meeting holden soon after his death it was "voted to give Mrs. Mann the improvement of the school house lot this year, and the rye growing on the hill lot and the fire wood that is cut." Mr. Mann was much respected by his people. There were twenty-nine added to the church during his ministry of nine years.

—* There were serious charges brought against Mr. Butler deeply involving his moral character. There was not sufficient evidence at the time to convict him, but the church feeling satisfied of the truth of the charges, his dismission was voted in accordance with his request. These charges were afterwards found to be true. Mr. Butler returned to Nantucket and became a manufacturer of snuff. He lived to an old age.

—† At the ordination, Mr. Mann was not able to produce his certificate of church membership from the church in Scituate, which it is said had been delayed by bad weather. The council would not ordain him until the church had received him into full communion. The church did this, with the expressed condition that Mr. Mann should have the said certificate forthcoming as soon as convenient. It was received and put on record the 5th of the following March. I have been particular to mention this circumstance because a question has come up in these latter days, whether it is according to Congregational usage to demand of a clergyman at his ordination a certificate of his church membership.

The following inscription may be found on his tomb stone. "In memory of Mr. Isaiah Mann, who died April 20th, 1789, in the 30th year of his age and the 10th of his ministry.

Those gifts and graces filled his heavenly mind,
Which made him loved, revered by all mankind,
He wisely taught his little flock the road
To glory, honour, happiness and God.
He lived and died a man of virtuous life,
Lamented by his people, friends and wife,
Peace to his sacred dust which here must lie
Till roused to re-unite the soul in yon ethereal sky."

It is supposed the church and state principle was given up with the decease of Mr. Mann, as town action relating to the calling and support of the clergy ceased at this period. It is true that the records were still entered on the town's book but it was ever after in the name of the Society as such.

In 1789 — Rev. Henry Lincoln, of Hingham, was invited to take pastoral charge of the church. The following extract is taken from his letter of acceptance of December 31st. 1789: * * * "Confident from your late expressions of friendship and affection towards me that you will ever cheerfully contribute to my temporal support as circumstances shall require, and never see me in distressed or embarrassed circumstances. May we be happy together, united in love and industriously strive together to advance each other's temporal and spiritual interests. May I be so happy as to enjoy your prayers and good wishes, and that candor that should ever subsist among Christian brethren. We are all imperfect creatures, and therefore liable to err. Let us then cultivate mutual forbearance. My youth and inexperience have certainly a Christian claim upon you for it. In this respect then may I not be

disappointed. From a consideration of my many imperfections, and insufficiency for these things, I am almost led to despair, but trusting in him who hath said "My grace is sufficient for you," I take courage and humbly hope that the good spirit of the Lord will enable us to discharge the various duties incumbent on us to Him and one another in a humble and becoming manner. I am, brethren, with Christian affection and regard, your friend and humble servant in the Lord.

HENRY LINCOLN.

To the Church and Congregation &c."

In 1795 the Society voted to build a new meeting house. Up to this time, the whole town, with the exception of the society of Friends had come to the village to attend public worship. There now being quite a large population at the north-east part of the town, a proposition was made to have the new meeting house placed nearer the center of the township, somewhere nearer the present residence of Mr. Abishai Green. The people in the centre, objecting, it was finally agreed that two meeting houses should be built. A line was run from John Lawrence's in Tataket to Benjamin Crowell's, on the North Shore which was supposed to divide the society equally, and each division was to have a meeting house. An arrangement was also made with Mr. Lincoln to preach at the "East House the proportionable part of time according to the tax they pay." The present Congregational meeting house was built in 1796. The interior of the house was planned by a Committee consisting of Gen. Dimmick, Dr. Weeks, Mr. Benjamin Sandford, John Lawrence, David Swift and Sylvanus Davis. The society reserved the four corner pews for the use of the poor, the remainder were sold and

a vote passed that the balance remaining after paying for the erection of the house should be expended for a bell. A balance still remaining, it was voted to divide the same to the pew-holders. It appears from the record that Rev. Mr. Lincoln was not settled on a permanent, fixed salary. It fluctuated from year to year with the rise or fall of the necessaries of life. It was found that great practical evils grew out of this state of things, and in 1805 his salary was fixed for life at $500 per annum, and the use of the parsonage lands. It was the general practice in the early history of the church in this country to settle pastors for life, and however impolitic we now consider such contracts to be, it may be a matter of interest to us to look at the arguments that were then employed in favor of the arrangement. On this occasion, as it appears from the records of the society, the arguments employed were these. That the reputation, usefulness, safety, peace and domestic happiness of the clergyman and the union and harmony of the society depended in a great measure on its adoption. That there were irreligious men in the community who were opposed to the support of gospel worship and the question annually coming up respecting the clergyman's support, they seized that opportunity to revile gospel institutions and endeavored to weaken that confidence and love that should ever exist between a minister and people. The law of those days obliged every man to contribute to the support of public worship but there were some who, enjoying all the privileges of the gospel, used every artifice to throw off their just and equal burden imposed for its support. There are however many instances recorded where individuals made it to appear that they had conscien-

tious scruples on this subject, and their tax was promptly remitted. This was the case particularly with persons claiming to be Friends or Quakers. It appears from the earliest records that when a proper representation was made by such, a vote freeing them from this responsibility was freely given, and it is to be hoped that our worthy neighbours of this sect, when thinking of the cruel persecution of the Quakers, will not forget these acts of liberality on the part of the good people of this town. I have been particularly pleased with a transaction of this nature recorded as late as the period we are now considering, viz, 1805. As it reflects so much credit on the principles and feelings of the parties concerned, I have been tempted to copy it entire.

"To the Moderator of the Annual meeting of the Congregational Society in the town of Falmouth, A. D. 1805.

The subscriber begs leave to represent to the meeting of said society that he has not attended the meeting for public worship of said society for nine months last past, that he has constantly and invariably during said time attended, and shall for the future attend public worship with the Friends or Quakers. He therefore requests that the meeting would vote him his discharge from said society and from all future burdens of taxes, interests in or to, said society belonging. He would further represent to said meeting that he is not influenced by motives of interest but cannot conscientiously any longer attend worship in that way and that his conduct in this respect is from principle and not for the purpose of evasion. He therefore makes this request publicly hoping the meeting of said society will have a tender regard for what

his conscience dictates to be done, and suffer him to act agreeably thereto, and grant his request of being discharged from said society, and as in duty bound will ever pray.

EPHRAIM SANFORD.

Falmouth, first of the 4th month, 1805."

Thereupon the Society voted that Mr. Sanford's request be complied with, and his discharge was signed by Job Parker, Society Clerk.

In 1809 the Congregational Society voted "*the freedom of the pulpit.*" The occasion for this action on the part of the Society is not stated, but it would seem that a portion of the parish were disposed to invade the rights of the minister and to dictate to him the course he should pursue in the admission of other clergymen to his pulpit. Whereupon the society voted that their minister should be protected in his right to control his own pulpit and that no clergyman should be allowed to occupy it without his free consent, a resolution that evinces the self-respect of said society, for surely no clergyman is fit to be settled over any people who will allow this right to be wrested from him.

This year Rev. Erastus Otis, a traveling preacher of the Methodist Episcopal Church, visited this town, and soon after organized a church in accordance with the principles of that denomination. It is somewhat singular that a religious society, formed only thirty-four years ago, should have no record of its first organization, or of its act of incorporation. The clerk of said society thinks it was incorporated about 1811. I have found a list of petitioners for this act, numbering forty-two signatures, several of whom were men of influence, and of high respectability. Barna Marchant was at the head of the peti-

tion, and we also find the names of Hugh G. Donaldson, Solomon Green, Denona Nickerson, Major Hatch, William Nye, &c. It appears that most, if not all the founders of this society, were seceders from the old society. From the records of the Congregational society we find that they applied "to be set off," for the purpose of their new organization, but a vote to this effect could not be obtained, thus showing that they were valuable members that the majority were unwilling to lose. They then quietly seceded, and the first meeting as a society was holden at Pocasset in June, 1811. The reason why they should meet at so great a a distance from this place may be explained by the following fact: Owing to some peculiarity of the constitution of that church, this society received its act of incorporation in connection with another church, located at Sandwich and that being a convenient point for the accommodation of both societies they probably met there for the purpose of organizing under their new act. Not being able to find any church record, distinct from society records, prior to 1830, I cannot give many facts relating to its early history. The officers of the church consist of stewards and class leaders. Its first class leaders were Dr. F. S. Donaldson and Mr. Barna Marchant. Mr. Donaldson was one of its first stewards. Their first house of worship was built in 1811, and stood a little to the westward of the present town poor house. The interior of the house was not completed till 1829, when the building was moved to its present site, finished and thoroughly repaired and painted. Although the events that led to the formation of a new society and a new denomination were deeply deplored at the time, by the members of the old society, yet it must be a matter of consolation to them, that

when their brethren could no longer conscientiously subscribe to the same form of doctrine, or adhere to the same church policy, that they adopted a form of church organization that still recognized those they had left behind as Christian brethren, and there are undoubtedly many present who can bear personal testimony to the Christian liberality of both churches, in welcoming each other with true cordiality to the communion table of their common Saviour. And may God in his mercy grant that no form of ecclesiastical organization shall ever arise in this ancient town of the Pilgrims that will render it necessary (to be consistent with its principles) to exclude from its Christian fellowship, the weakest disciple that has been owned of the Savior of men.

LADIES AND GENTLEMEN:

The interest you have manifested in the subject that has been presented before you for three successive evenings is to me peculiarly gratifying — because it is an undoubted demonstration of the intense interest you feel in the history of those who have gone before. I regard it as an act of homage to the memory of our fathers. And are they not worthy of this homage? Let us for a moment go back to our starting point in the commencement of our history. We find our immediate ancestors at the beginning of the 17th century, meditating a removal to the new world, then a continuous waste, a howling wilderness. What were the motives inclining them to emigrate? Had they heard of the mines of the Southern continent — and came they hither with golden dreams and visions of earthly glory?

Oh no; not for themselves they came. They sought a home, where free to act, they might establish such institutions as in their judgment would secure the religious liberty, the peace and happiness of their posterity. For this they bid adieu to the Old World. We follow them across the wide Atlantic and see them landing on "Wild New England shore." From Scituate Harbor, the place of their first settlement we follow them with their faithful pastor to West Barnstable, from whence after a lapse of twenty-one years they commence the settlement of our native town. Let us in imagination go back and contemplate the scene that was then presented. These streets were then covered with trees of the forest, these western hills were dotted with Indian villages — these bays and rivers were only traversed by the light Indian canoe.

Taking our stand at "Nobsque Point" and casting our eyes towards the rising sun new objects appear in the distance. They are not the frail barks of the Indian, neither are they the tall sails of the white man. They hug the northern shore and approach nearer and nearer. We can now see that they are open boats filled with white men, women and children. They follow up the shore — now they take in sail and lay on their oars. A moment of consultation and their bows head to the shore — a few strokes of the oars and we hear their keels grating on the pebbles of the beach. We count fourteen men. A part of these remain to secure the boat and protect the women and children, whilst the remainder hastily disembark to spy out the land and ascertain the inducement it may offer this little company as a place of permanent settlement.

We see them return with joy and hope beaming in each happy yet anxious countenance. And what is their report? We find, say they, a fine level country extending back we know not how far, and here within a stone's cast, we find what to us is indispensable, a pond of pure fresh water. The question is soon decided, and these strangers with their few effects are landed or encamped on the margin of the pond where grows luxuriously the green swamp flag and the water lily. Hark; what gentle murmur do we hear from the encampment on this the first night of their new home? Is it the ripple of the little lake on whose borders they are, or is it the more distant falling of the surge on the pebbly shore! We listen again. Ah! 'tis a sound most welcome and falling like sweet music on the mother's ear — the wailing of a new born infant. The father holding in his arms the first white native inhabitant of Falmouth asks the wife and mother what his name shall be. With pious reference to an overruling Providence she replies "He is born among the flags and his name shall be Moses." From this small encampment tracing as we have in these lectures their extension over a township of forty-five square miles their early establishment of the Gospel ministry and of schools — their labors and sacrifices in preparing for us this goodly heritage — allow me to repeat the questiou *Are they not worthy of our homage?* Do they not merit this expression of our interest in their history? I ask the fair portion of this audience if they can offer too high a meed of praise to the self denial, the untiring industry and the unshaken fortitude of our pilgrim mothers? Let them keep in mind that few of the comforts and conveniences at the present day thought so essential to

the well being (I had almost said to the existence) of the female sex could then be procured. Forget not the first child born in this town had not even a manger bed. Forget not the toils and privations to which they must have been subjected in the settlement of so new a country. How widely different their cares, labours and anxieties from those of their fair descendants. Their first care was not to obtain the latest fashion, the last novel or the newest music. In addition to the usual routine of domestic duties, their families were dependent on the labor of their own hands for almost every article of wearing apparel. Every house in those days was a general manufactory, and had I taken the pains I might have exhibited to you tonight specimens of linen that would not discredit the machinery of the present day.

Ladies, the character of these your predecessors has been drawn by the pen of inspiration. If ever that description applied to any class of noble women it applied to the wives and daughters of the pilgrim fathers. "Who," says the wise man, "can find a virtuous woman for her price is far above rubies. The heart of her husband doth safely trust in her, so that he shall have no need of spoil. She will do him good and not evil all the days of her life. She seeketh wool and flax and worketh willingly with her hands. She is like the merchants' ships; she bringeth her food from afar. She riseth also whilst it is yet night, and giveth meat to her household, and a portion to her maidens. She considereth a field and buyeth it, with the fruit of her hands she planteth a vineyard. She girdeth her loins with strength and strengtheneth her arms. She perceiveth that her merchandise is good; her candle goeth not out by night. She layeth

her hands to the spindle, and her hands hold the distaff. She stretcheth her hands to the poor; yea she reacheth forth her hands to the needy. She is not afraid of the snow for her household, for all her household are clothed with scarlet. She maketh herself coverings of tapestry: her clothing is silk and purple. Her husband is known in the gates when he sitteth among the elders of the land. She maketh fine linen and selleth it; and delivereth girdles unto the merchants. Strength and honor are her clothing; and she shall rejoice in time to come. She openeth her mouth with wisdom; and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children rise up and call her blessed; her husband also, and he praiseth her. Many daughters have done virtuously, but thou excellest them all."

Let us, fellow citizens, one and all sacredly cherish the memory of our fathers — it is a duty that we owe not only to them, and to high heaven — but also to our posterity. I need not tell you that our country has for some time been filling up with emigrants from the old world, bringing with them the habits and principles of their father land, and it is no slander to say that the same principles and feelings which made the Old World intolerable and drove the pilgrims to these western shores, are at this moment gaining strength in this peacful republic. Already do we hear the motives of our fathers misrepresented; their principles ridiculed, and their self-sacrificing deeds branded with the epithet selfishness. Already do we hear that motto so offensive to every true son of New England, "No church without a Bishop" — and if it is suffered to pass current unrebuked it will not be long before

we shall be called on to subscribe to its accompanying — "No state without a king." As sons and daughters of the pilgrims let us vindicate the character, honor the principles and practice the virtues of our common and honored ancestry. Let it be the honest sentiment of our hearts, — If we forget the principles, the habits, the piety, the self-sacrifice of the pilgrim fathers — then let our right hand forget its cunning. If we prefer not the glory of early New England to the wretched schemes of imported theorizers of to-day, then let our tongues cleave to the roof of our mouth.

It is a matter of rejoicing that the leaven of New England principles and habits is silently but effectually working in the great masses of society at the present time. In various and distant parts of our growing country where the sons of New England have gone, societies have been formed for the purpose of commemorating the acts of the pilgrim fathers, and of extending their principles. Then let not us who remain at home, who tread this honored soil, who enjoy so freely the dear-bought blessings that have been handed down to us; let not us be unfaithful to our high trust, but transmit untarnished the same bright legacy to those who shall come after.

Expressing my thanks to this numerous audience for the attention they have been pleased to give to these lectures, I will close by quoting from Mrs. Heman's beautiful tribute to the "Pilgrim Fathers."

The breaking waves dashed high,
On a stern and rock-bound coast;
And the woods against a stormy sky,
Their giant branches tossed.
And the heavy night hung dark
The hills and waters o'er,
When a band of exiles moor'd their bark

On the wild New England shore.
  Not as the conqueror comes;
They the true hearted came;
  Not with the roll of stirring drum,
Or the trumpet that sings of fame.
* * *
  What sought they thus afar?
Bright jewels of the mine?
  The wealth of seas, the spoils of war?
They sought a faith's pure shrine.
  Aye: call it holy ground
The spot where first they trod.
  They have left unstained what there they found,
Freedom to worship God.

INDEX.

Acaposket, 6, 19
Annibel, Anthony 12, 16, 17
Arms for use of the Town, 83
Artillery Company, 98
Ashumet, 6
Ashumet Pond, 50
Barker, Samuel 51
Bassett, Barachiah 80
Col. 94
William 25
Major William 41
Blossom, Peter 12, 16, 17
Bounty on Black Birds and Jays, 53
Bourne, Ezra 50
John 51
Joseph 75
Mr. 64
Mrs. Elizabeth, 69
Meltiah 60
Richard 51
Sylvanus 52

Bowerman, Curtis 100
Samuel 68
Thomas 20, 26, 27, 41, 60, 68
Jr. Thomas 68
Bradford, William 21, 25
Bread corn purchased by the Town in 1775, 79
Brown, Sir Richard 83
Butler, Daniel 23, 30
David 54, 55
Otis A. 69
Rev. Zebulon 99
Bumpus, Jason 96
Cataumet, 6
Chapman, John 12, 16
Chapoquit, 6
Rock, 17
Chenachuson, 50
Church, First Congregational 64
Church Records, 71
Clay Beds, 43
Cobb, James 12, 16, 17
Cohasset, 22
Committee of Safety, Letters from 80
Conihassett, 22
Coonamesset Pond, 17, 41, 96 97
Constable, Office of 39
Corn purchased for use of Town, 83
Cotton, Rowland 25, 61
Crapish Indians, 41
Crocker, Capt. Job 84
Timothy 79, 95
Croswell, Mrs. Sarah 69
Crowell, Benjamin 102
Deacon Joseph 75
Joshua 96
"Cuffee" 75
Davis, Hannah 65

Davis, John 65
Joseph 75
Sylvanus 102
Depredations of the English Fleet, 85
Dexter, Philip 41, 42, 49, 56
Dexter's River, 17, 49
Dimmick, Braddock 89, 99
Colonel 87
General 96, 97, 102
General Joseph 80, 89, 91, 92, 94
John 51
Lot 84, 92
Major 83
Donaldson, Hugh J 106
Dr. F. S. 107
Draft for the Continental Army, 93
Dunham, Jonathan 33
Dutchman's Pond, 19
Eldred, William 75
Elliot, John 9
Elizabeth Island, 82
Ewer, Thomas 12. 16. 17, 18
Falkland, British Sloop of War 81
Falmouth, 27
area, 5
latitude and longitude, 4
East 99
North, 41
West, 31, 40
population at different dates, 5
Faunce, Mary 14
Federals in Falmouth, 96
Ferry from Woods Hole to Vineyard 51
Filley, Samuel 18
Firearms purchased for the Town in 1775, 79
Fish, Thomas 97, 99
Fisk, Simeon 87

Five Mile River, 17, 25, 28, 41. 45, 49
Freeman, Gen. 87
Mrs. Hannah 69
Friends, *See Quakers*
Fuller, Samuel 12, 16
Gifford, Benjamin 56
Christopher 6, 26
Gideon 41
Joseph 35
Justus 68
Meltiah 7
Prince 18
Reuben 55
Seth 68
William 18, 19, 31, 41
Jr., William 19, 68
Sen.. William 19, 68
the younger William, 68
Gosnold, Bartholomew 4
Grammar School, 55
Grannis, Capt. John 82
Great Hill Neck, 19
Great Neck, 16, 19
Greene, Abishai 102
Isaac 48
Jonathan 83
Solomon 106
William 51. 56, 83
Grew, Isaac 36
Griffen, Thomas 18
Hamlin, James 12, 16, 17
Hanford, Margaret 14
Harper, Robert 25, 31
Stephen 41, 68
Hatch, Amy 65
Benjamin 65
Capt. Davis 69

Hatch, Mrs. Davis 69
Jr. Ebenezer 75
Elizabeth 65
Ellis 65
Jonathan 11, 12. 15, 16, 17, 26, 41
Sen. Jonathan 18, 41
Joseph 25
Jr. Joseph 41
Lieut. 51
Lydia 65
Major 106
Mayhew 69
Moses 27, 60, 64, 65
Paul 54
Samuel 65
Shubael 95
Silas 54
Susan 69
Sylvanus 36
Hathaway, Sen. John 25
Herring Controversy 96
Fishery 94
River Indians 5
Hihondi, 9
Hinckley, James 96, 98
Samuel 12, 16, 17
Thomas 25
Hog Island, 17, 19, 20, 26, 28, 40
Hogs running at large, 94
Horton, John 17
Housekeepers, 37
Howland, John 18
Hull, Joseph 18, 25
Indian burying ground, 6
Indian "Tob," 8
Indians, Favorite haunts of 7

Indians, Herring River tribe 5
Marshpee trbie 5
Purchase of land from 8, 9
Jenkins, John 12, 16, 17, 18, 19, 26, 43, 46
Capt. Weston 98
Jennings, Samuel 42
Johnson, Mary 65
Jonathan 41
Thomas 18, 25
William 41, 65
Jones, Thomas 94
Capt. Thomas 91
Landers, Amos 68
John 68
Richard 41, 68
Lathrop, Capt. Hope 46
Philip 36
Rev. Mr. 29
Thomas 12. 16, 17
Lawrence, John 55, 102
Lewis, Benjamin 41, 65
Lieut. Ebenezer 46
Hannah 65
James 25
Capt. Nathaniel 69
Samuel 50, 60, 64
Thomas 18, 27, 33
Sen. Thomas 20
Lincoln, Rev. Henry 101
Little Harbor, 19, 25
Neck, 18
Siperwisset 95
Lumbert, Barna 18
Marshal, Rev. Josiah 67
Mann, Rev. Isaiah 100
Marchant, Barna 105, 106
Marshpee boundary, 50

Marshpee, Indians 5
Masonic Lodge, 95
Mayhegansett, 23
Meeting House built in 1750, 74
The First 65
Green, 47
Lot, 54
New 102
Metcalf, Rev. Joseph 46, 60, 67
Letter of 64
Methodist Church, Organization of 105
Meeting House 106
Mill, Grist 56
Minute men in 1775, 80
Monument Bay, 54
Moononwist Creek, 50
Mount Hope, 8
Nelson, William 12, 16, 17
New Purchase 42
Nickerson, Nathaniel 54, 75
Denona 106
Isaiah 100
Zipporah 100
Night watch, established 1775 79
Nimrod, English brig 98
Nobsque Point 19
North Shore 95, 102
Nye, Benjamin 21, 22, 41, 43
Jr. Benjamin 41
David 97
Ebenezer 21, 22
Elisha' 81
John 21, 22
Samuel 96
William 106
Old Purchase 42
Old Town Harbor 91

Otis, Erastus 105
Oysters 57, 94
Oyster Island 91
Oyster Pond 57
Palmer "Esquire" 69, 87
Job 69
Rev. Sam'l 68, 69
letter accepting call 72
sketch of life of 68
salary of 68
death of 99
Thomas 69
Parker, Benjamin 75
Ensign 49, 51
Job 80, 105
Joseph 41, 46, 60, 69, 74
Mercy 65, 68
Seth 53
Thomas 65
Perciful, James 25
Pesque, 86
Pitts, Joseph 54
Pocasset, 8, 106
Pognet, Caleb 50
Population in 1760, 55
Privateers. Depredations of 90
Proprietors Book, 28
Meetings 95
Records, 10
Pulpit, Freedom of 105
Quakers, 13
alleged persecution of 30
duty of constable regarding 39
establishment of a meeting of 30
Meeting House 100
Release from church 104
Quassamut 33

Quebec, Expedition against 28
Quisset, 6, 27
Republicans in Falmouth 96
Richard, Matthias 50
Robinson, Bethiah 65
Elizabeth 65
Isaac 12, 13, 14, 15, 16, 43, 50
John 12, 18, 60, 64, 65, 95
Joseph 7, 65
Paul 88
Solomon 51
Timothy 48, 49
Rowley, Aaron 65
Mary 65
Moses 27
Sen. Moses 18
Nathan 41
Russell, Rev. Jonathan 61, 65
Sanford, Benjamin 102
Ephraim 105
Sargent, Hannah 48
School Districts 55
House, 95
Mistress, Salary of 48, 49
Shanks, Shanks Pond 7
Shapoquit Rock, 46
" Shaving Mills," 84
Sheep Pasture lots, 42
Shipman, John 17
Shiverick, Mr. Minister of the town 35
Nathaniel 79
Sen. Samuel 65
Samnel 54, 57, 59
Lieut. Sam'l 75
Thomas 50

Shiverick, Capt. Thomas 75
Siperwisset 19, 33
Skiff, Nathaniel 18
Slocum, John 86
Smith, John 18
Snake Pond, 87
South Sea Indians, 51
Stone, Rev. Nathaniel 61
Succanessett [variously spelled,] 18, 20, 23, 26, 27
Order of court regarding Ministers, 32
First vote regarding support of ministers, 32
Swift, Benjamin 55, 68
David 102
Elijah 95
Ephraim 85
James 95
Manassah 85
Ward 87
Tarpaulin Cove, 81, 84, 90
Tateket, 6, 25, 26, 29, 45, 98
Toll for grinding grain, 56
Thomas, Mr. 12, 16, 17
Town House, 37
Town's Book of Records, 28, 35
Vaccination, 94
Waquoit, 6
Watterman, Peter 9
Weeks, Dr. Francis 94
Dr. 102
Hervey 6
John 8, 19, 25, 94
Joseph 96
William 18, 19
Wendal, Moses 51
Wequamquisset Neck, 8

Wequecoxett, 8
Wharf, Falmouth 98
Wicket, Jeremy 9
Wing, Benjamin 96
Wolves, Depredations of 44
Woods Hole, 17, 18, 19, 26, 28, 85
Wyatt, William 26

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